

REFUTATION  
OF THE  
INNOVATOR OF  
NAJD  
(Introduction)

by  
Habib ‘Alawi ibn Ahmad  
al-Haddad  
(1216/1801)

TRANSLATION & NOTES G.F. HADDAD  
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مُقَدِّمَةُ كِتَابِ (مِصْبَاحِ الْأَنْامِ)  
فِي رَدِّ شُبُهَاتِ النَّجْدِيِّ  
الْبِدْعِيِّ الَّذِي أَضَلَّ بِهَا الْعَوَامَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

REFUTATION  
OF THE INNOVATOR OF NAJD  
(Introduction)

by

Sayyid 'Alawi ibn al-Sayyid Ahmad al-Haddad  
(1216/1801)

In the Name of Allah All-Beneficent Most Merciful

[Page 2] Praise belongs to Allah Who delivers [us] from afflictions and repels calamities! May the blessings and peace of Allah be on our Master and Liege-Lord, our Prophet and Intercessor, Muhammad, the Beloved who loves and is loved, and upon his Family, Companions, and Friends (*awliyā'*) by means of whom one obtains all that one requests!

I bear witness that there is no God but Allah alone without partner, the One, the Dispenser of all. I bear witness that Muhammad is His servant and

Messenger, the Elect one of ‘Adnan’s lineage.<sup>1</sup> The blessings of Allah and His peace upon him, his Family, and his Companions as long as epochs and centuries succeed one another!

To proceed: I begin my discourse by beseeching the forgiveness of Allah, the Most Bountiful, for His servant ‘Alawi ibn al-Sayyid al-‘Allama Ahmad ibn al-‘Arif billah al-Hasan ibn al-Qutb al-Ghawth ‘Abd Allah ibn ‘Alawi al-Haddad Ba ‘Alawi al-Husayni al-Shafi‘i al-Tarimi.<sup>2</sup>

<sup>1</sup>Ibn al-Jawzi said in the seventh chapter of *al-Wafa’*: “He is: Muhammad son of ‘Abd Allah son of ‘Abd al-Muttalib son of Hashim, son of ‘Abd Manaf, son of Qusay, son of Kilab, son of Murra, son of Lu‘ay, son of Fihr, son of Malik, son of al-Nadr, son of Kinana, son of Khuzayma, son of Mudraka, son of Ilyas, son of Mudar, son of Nizar, son of Ma‘d, son of ‘Adnan... Genealogists differ after this.” Cf. al-Bayhaqi in *Dala’il al-Nubuwwa* (1:179-180).

<sup>2</sup>The name ‘Alawi denotes a lineage to ‘Ali ibn Abi Talib among *Ahl al-Sunna*. *Sayyid* denotes a lineage to the Prophet ﷺ through either al-Hasan or al-Husayn. ‘*Allâma* means “erudite scholar,” an emphatic form of ‘*âlim*, “learned scholar.” *Al-‘arif billâh* is one who has attained knowledge of Allah according to the criterion of the Friends of Allah in any given age. *Qutb*, pl. *aqṭâb* denotes a pivotal, foremost position in the hierarchy of saints living in the world at any given time. *Al-Ghawth* or “The

### Fatwas and Books on the Wahhabiyya

When we travelled from Hadramawt to ‘Amman recently we met with trustworthy sources who related to us the news of certain gross innovations that originated with the Najdi man [Muhammad ibn ‘Abd al-Wahhab (1114/1703-1206/1792)] whose seat is in Dar‘iyya. At that time we replied to the questions that were put to us concerning him in a book which we titled *al-Sayf al-Batir li ‘Unuq al-Munkir ‘ala al-Akabar* (“The Sharp Sword on the Neck of the Assailant of the Elders”).<sup>3</sup> Allah be praised! He benefited a large number of people through this book.

After that, I heard and saw grave matters coming from the innovator of Najd and taking place in ‘Amman and its surrounding regions. This was due to the death of the Ulema of those regions and the remainder of but few of those who gave no ear to his talk. “The Religion (*al-Din*) appeared as a stranger and shall become a stranger again, just as it had first

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Helper” denotes a position higher than the *Qutb*. Al-Husayni denotes a descendant of al-Husayn ibn Abi Talib عليه السلام. See the marginalia in the first pages of volume 2 of al-Dabbagh’s *al-Ibriz* for evidence for some of these titles.

<sup>3</sup> Unpublished manuscript of about 100 folios.

appeared”<sup>4</sup> – right as it was said by the Founder of True Religion, the Master of Messengers ﷺ.

I saw a refutation in four chapters authored by one or more of the scholars of knowledge, which I decided to follow up with thirteen more chapters, the final text making up seventeen chapters. It formed a lavish book which named *Misbah al-Anam wa Jala’ al-Zalam fi Radd Shubah al-Bid’i al-Najdi al-Lati Adalla biha al-‘Awamm* (“The Lamp of Mankind and the Illumination of Darkness: Refutation of the Insinuations of the Najdi Innovator through which He Has Led Astray the Common People”). I ask Allah that He benefit all Muslims through this book and that He make my compilation of the sayings and works of the Ulema a labor of sincerity undertaken for Him alone.

I did not do anything more than compile. However, I did not see, at the time of writing this or before it, any book-length work dedicated to refuting this innovator from Najd. I did hear of books composed against him and against the commentary of some epistles he authored. Among those who refuted

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<sup>4</sup> Narrated from Abu Hurayra by al-Bukhari and Muslim.

him are the Shaykh Ahmad ibn ‘Ali al-Qabbani – the authority of Basra – who wrote a commentary on the *râ’iyya* (poem that rhymes with *râ’*) authored by our Master the *Qutb* ‘Abd Allah ibn ‘Alawi al-Haddad. It begins with the words, “If you wish to live happily all the days of your life.” Then there is Shaykh ‘Ata’ al-Makki who composed an epistle titled *al-Sarim al-Hindi fî ‘Unuq al-Najdi* etc. (“The Indian Scimitar on the Neck of the Najdi”); Shaykh Ahmad al-Misri al-Ahsa’i [1753-1826 CE] also authored an epistle.<sup>5</sup>

### **Ibn ‘Afaliq’s Challenge to Ibn ‘Abd al-Wahhab**

Another refutation was written by Shaykh Muhammad ibn ‘Abd al-Rahman ibn ‘Afaliq [al-Hanbali] entitled *Tahakkum al-Muqallidin bi Mud-da’i Tajdid al-Din* (“The Sarcasm of the School-

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<sup>5</sup>So did his son Muhammad ibn Ahmad ibn ‘Abd al-Latif. Note: there is also a similarly-titled refutation by ‘Abd Allah ibn ‘Isa ibn Muhammad al-San‘ani, *al-Sayf al-Hindi fî Ibanat Tariqat al-Shaykh al-Najdi* (1218) which begins: “The beginning of his [IAW’s] affair was in the 1160s... in Dar‘iyya and its vicinity.” Al-Qinnawji mentioned it in *Abjad al-‘Ulum* (3:195) and cites (3:200) from ‘Abd Allah ibn Muhammad ibn ‘Abd al-Wahhab the year 1218 as the entry of the self-named *Muwahhidûn* into Makka.

Followers against the Pretender Claiming Renewal of the Religion”) [Page 3] in which he showed the Najdi’s impotence to answer questions put to him. He said to him: “I do not task you with anything more than extracting from the published sources the answers to the following questions – although anyone that infers rulings has a thorough mastery of the topic, which exempts him from the use of books and through which he is able to apprehend all that lies at hand without need to look it up...”

Among the questions Ibn ‘Afaliq put to Ibn ‘Abd al-Wahhab are the following:

I ask you about the saying of Allah *﴿wal-‘Ādiyāti dabhan﴾* until the end of the Sura:

SURA 100  
The Coursers<sup>6</sup>

1. By the snorting coursers,
2. Striking sparks of fire
3. And scouring to the raid at dawn,
4. Then, therewith, with their trail of dust,
5. Cleaving, as one, the center (of the foe),
6. Lo! man is an ingrate unto his Lord
7. And lo! he is a witness unto that;

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<sup>6</sup>Translation by Muhammad Marmaduke Pickthall.

8. Knoweth he not that, when the contents of the graves are poured forth
9. And the secrets of the breasts are made known,
10. On that day will their Lord be perfectly informed concerning them?

This Sura is one of the “short detailed Suras” (*qisâr al-mufasssal*).<sup>7</sup> I ask you to itemize the occurrence of the following figures in it:

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<sup>7</sup> Al-Suyuti in *al-Itqan fi 'Ulum al-Qur'an* (1:180, 1:199-201) said: “The Qur'an is divided into four parts distinctly named. Ahmad and others narrated from Wathila ibn al-Asqa' that the Messenger of Allah ﷺ said: ‘I was given in place of the Torah the Seven Long Ones (*al-sab' al-tiwâl*); in place of the Psalms the Hundred-Verse Ones (*al-ma'în*); in place of the Evangel the Pendants (*al-mathânî*), and I was especially favored with the Detailed Ones (*al-mufasssal*).’ [Ahmad with a strong chain.] The ‘Seven Long Ones’ are headed by al-Baqara and closed by Bara'a according to one group. However, al-Hakim, al-Nasa'i, and others narrate from Ibn 'Abbas that he identified them as al-Baqara, Al 'Imran, al-Nisa', al-Ma'ida, al-An'am, and al-A'raf. The narrator said: ‘Ibn 'Abbas mentioned the seventh but I forgot it.’ But there is a sound narration by Ibn Abi Hatim and others from Sa'id ibn Jubayr whereby the seventh is Yunus... while al-Hakim narrates that it is al-Kahf. The ‘Hundred-Verse Ones’ are those that follow the above, because each of them approximate more or less one hundred verses. The ‘Pendants’ follow the latter like doubles pairing with them. Al-Farra' said they are the Suras with less than 100 verses, which are



- ◊ Legal literalism (*haqîqa shar'îyya*)<sup>8</sup>
- ◊ Lexical literalism (*haqîqa lughawiyya*)<sup>9</sup>
- ◊ Customary literalism (*haqîqa 'urfîyya*)<sup>10</sup>
- ◊ Figure of speech and synecdoche (*majâz mursal*)
- ◊ Hypallage and conceit, or figure of thought (*majâz murakkab*)<sup>11</sup>
- ◊ True metaphor (*isti'âra haqîqiyya*)
- ◊ Metaphor showing conformity of tenor and vehicle (*isti'âra withâqiyya*)<sup>12</sup>
- ◊ Metaphor showing disparity of tenor and vehicle (*isti'âra 'inâdiyya*)<sup>13</sup>
- ◊ Generalized metaphor (*isti'âra 'âmîyya*)

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rehearsed more often than the longer ones.... It can also be applied to the entire Qur'an and the Fatiha in particular. The 'Detailed Ones' are all the shorter Suras following the 'Pendants,' so named due to their frequent detailing into chapters separated by the *basmala*. It was also said that they are so named due to the dearth of abrogated verses among them. Hence they are also called 'Judicative' (*al-muhkam*) as narrated by al-Bukhari from Sa'id ibn Jubayr. Their last one is al-Nas. There are long, moderate and short 'Detailed' Suras."

<sup>8</sup> Al-Zarkashi, *al-Burhan fi 'Ulum al-Qur'an* (2:167).

<sup>9</sup> *Burhan* (2:167).

<sup>10</sup> *Burhan* (2:167); al-Munawi, *al-Tawqif 'ala Muhimmat al-Ta'arif* (p. 680); al-Jurjani, *Ta'rifat* (p. 302).

<sup>11</sup> *Itqan* (2:753).

<sup>12</sup> *Itqan* (2:779).

<sup>13</sup> *Itqan* (2:785).

- ◊ Particularized metaphor (*isti'âra khâssa*)
- ◊ Concretive metaphor (*isti'âra asliyya*)
- ◊ Continuous metaphor (*isti'âra taba'iyya*)<sup>14</sup>
- ◊ Absolute metaphor i.e. a continuous metaphor where neither vehicle nor tenor are connected to the metaphor itself (*isti'âra mutlaqa*)
- ◊ Simple metaphor i.e. a continuous metaphor connected to the tenor (*isti'âra mujarrada*)
- ◊ Applied metaphor i.e. a continuous metaphor connected to the vehicle (*isti'âra murashshaha*)<sup>15</sup>
- ◊ The point where the “simple” and the “applied” metaphors meet (*mawdi' ijtima' al-tarshîh wa al-tajrîd*)<sup>16</sup>
- ◊ The point where metonymy takes place (*mawdi' al-isti'âra bil-kinâya*)<sup>17</sup>
- ◊ Allusive metonymy (*al-isti'âra al-takhyîliyya*)<sup>18</sup>

<sup>14</sup> *Itqan* (2:783-784); *Ta'rifat* (p. 35-36).

<sup>15</sup> *Ta'rifat* (p. 36).

<sup>16</sup> *Itqan* (2:917-918); *Tawqif* (p. 160, 172); *Burhan* (2:437, 449); *Ta'rifat* (p. 73).

<sup>17</sup> *Burhan* (3:434, 3:438, 3:441); *Ta'rifat* (p. 35); Tash Kubra Zadah (d. 968), *al-'Inaya fi Tahqiq al-Isti'ara bil-Kinaya*, cf. Hajji Khalifa, *Kashf al-Zumun* (2:1173).

<sup>18</sup> *Itqan* (2:784-789); *Burhan* (3:434); *Tafsir Abi al-Su'ud* (5:72).

- ◊ Alternate and chiasmic simile (*al-tashbîh al-malfûf wal-mafrûq*)<sup>19</sup>
- ◊ Single and two-tiered simile (*al-tashbîh al-mufrad wal-murakkab*)<sup>20</sup>
- ◊ Generalized and detailed simile (*al-tashbîh al-mujmal wal-mufassal*)
- ◊ Brachylogy (*al-îjâz*) [concision, ellipsis]<sup>21</sup>
- ◊ Circumlocution and periphrasis (*al-itnâb*)<sup>22</sup>
- ◊ Equivoque (*al-musâwât*)<sup>23</sup>
- ◊ Literal predicate (*isnâd haqîqî*)
- ◊ Figurative predicate (*isnad majâzî*) also called an aphoristic figure of speech (*majâz hikmî*)
- ◊ Syllepsis or zeugmatic construction (*al-mudmar*) instead of expressed [repetition] (*al-muzhar*) and vice versa<sup>24</sup>
- ◊ The point where the personal pronoun of prestige is used (*mawdi' damîr al-sha'n*)
- ◊ The point of sudden transition (*iltifât*)<sup>25</sup>

<sup>19</sup> *Itqan* (2:929-930); *Tawqif* (p. 623); *Ta'rifat* (p. 247).

<sup>20</sup> *Itqan* (2:775); *Tafsir Abi al-Su'ud* (2:75; 4:137; 6:106); Ibn al-Qayyim, *al-Amthal* (p. 49).

<sup>21</sup> *Burhan* (3:55, 3:102, 3:105, 3:220, 3:225); *Tawqif* (p. 105); *Ta'rifat* (p. 59).

<sup>22</sup> *Tawqif* (p. 72-73); *Ta'rifat* (p. 46).

<sup>23</sup> *Itqan* (2:808); *Burhan* (4:357).

<sup>24</sup> *Itqan* (2:864); *Ta'rifat* (p. 46); Makki, *Mushkil I'rab al-Qur'an* (1:221, 2:726); Ibn al-Jawzi, *Zad al-Masir* (4:433).

- ◊ The point of connection and disconnection [between a final consonant and the initial consonant of the following word] (*mawdi‘ al-wasl wa al-fasl*)<sup>25</sup>
- ◊ Completely related subordination and completely unrelated subordination (*kamâl al-ittisâl wa kamâl al-inqitâ‘*)<sup>27</sup>
- ◊ Co-ordination and apposition (*al-jam‘ bayna jumlatayn muta‘âtifatayn*)<sup>28</sup>
- ◊ Proportion between sentences and its types (*mahall tanâsub al-jumal wa wajh al-tanâsub*)<sup>29</sup>
- ◊ Aspects of the perfection of beauty and eloquence in that proportion (*wajh kamâlih fi al-husn wa al-balâgha*)
- ◊ Conciseness (*ijâz taqsîr*) and ellipsis (*ijâz hadhf*)<sup>30</sup>
- ◊ Precautionary overstatement (*ihtirâs*) and contrastive emphasis (*tatmîm*).<sup>31</sup>

<sup>25</sup> *Itqan* (2:902); *Tawqif* (p. 87); *Ta‘rifat* (p. 51); *Burhan* (3:318, 3:331, 3:334); *Yaqut, Mu‘jam al-Buldan* (5:147).

<sup>26</sup> Al-Muhasibi, *Fahm al-Qur‘an* (p. 260); *Itqan* (2:1175); *Burhan* (p. 344); *Tafsir Abi al-Su‘ud* (4:201).

<sup>27</sup> *Burhan* (1:51); al-Tabari, *Tafsir* (4:50); al-Shawkani, *Fath al-Qadir* 4:567).

<sup>28</sup> *Itqan* (2:860f.).

<sup>29</sup> *Burhan* (1:60); *Tafsir Abi al-Su‘ud* (2:107); al-Suyuti, *Asrar Tartib al-Qur‘an* (p. 95)

<sup>30</sup> *Itqan* (2:809, 2:829).

Indicate for us the place of occurrence, in the above Sura, of each of the stylistic figures we have mentioned, all other aspects of the Qur'an's inimitability, and the ways in which this short Sura challenged the Arabs' sense of style. All this has already been documented.

Ibn 'Abd al-Wahhab was unable to answer even one of the questions put to him by the Imam, Shaykh Muhammad ibn 'Abd al-Rahman ibn 'Afaliq – Allah have mercy on him and grant him the best reward!

Another of the scholars who refuted Ibn 'Abd al-Wahhab is the verifying Imam, Shaykh 'Abd Allah ibn 'Abd al-Latif [al-Shafi'i], Ibn 'Afaliq's teacher, in a book titled *Sayf al-Jihad li Mudda'i al-Ijtihad*. Also, Shaykh Muhammad ibn Sulayman al-Kurdi al-Madani was asked about certain questions innovated by Ibn 'Abd al-Wahhab and refuted the latter most eloquently. We appended his answer at the end of the present book, for which we praise Allah Almighty.<sup>32</sup>

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<sup>31</sup> *Itqan* (2:871); *Burhan* (3:67, 3:70); *Tawqif* (p. 39, 159); *Ta'rifat* (p. 25, 72); al-Qurtubi, *Tafsir* (2:242); al-Mubarakfuri, *Tuhfat al-Ahwadhi* (8:150);

<sup>32</sup> The 1987 Cairo, Dar al-Insan edition of Sulayman ibn 'Abd al-Wahhab's *al-Sawa'iq al-Ilahiyya fi al-Radd 'ala al-Wahhabiyya* ("The Divine Thunderbolts Refuting the Wahhabis")

I also saw answers, which remain to be gathered, by senior Ulema of the Four Schools from Makka and al-Madina, al-Ahsa', Basra, Baghdad, Aleppo, Yemen, and other Islamic countries both in prose and in verse. A person from the family of Ibn 'Abd al-Razzaq al-Hanbali – they live in al-Zubara and Bahrayn – brought me a compendium of answers by many scholars while we were travelling. I copied from it whatever I could. I read it all and concluded that Ibn 'Abd al-Wahhab's errors have been mass-reported without possibility of collusion or conspiracy on the part of those who reported them in their books. This was done through the reports of the trustworthy among the elite of the Ulema and others who saw with their own eyes and heard with their own ears this Najdi man and his followers, as well as read his words and his epistles and saw his deeds and his whole affair as well as that of his followers.

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by Ibrahim Muhammad al-Batawi (offset reprint by Waqf Ikhlās, Istanbul: Hakikat Kitabevi, 1994) contain the fatwas by Shaykh Muhammad ibn Sulayman al-Kurdi al-Shafi'i and Shaykh Muhammad Hayyan al-Sindi (both Muhammad Ibn 'Abd al-Wahhab's shaykhs) to the effect that Ibn 'Abd al-Wahhab is "*dâll mudill*" ("misguided and misguiding").

### **Position of al-Mahdi عليه السلام on the Wahhabiyya**

I have heard Shaykh Muhammad ibn Rumi al-Hijazi – may Allah benefit us with him – narrate from his Shaykh, the scholarly verifier and erudite Friend of Allah without dispute, ‘Ali ibn Mubarak al-Ahsa’i that he used to say to a certain student of his whenever the latter went to see him: “You are one of al-Mahdi’s helpers – peace be upon him.” Those present were surprised and thought that the Mahdi would come in the time of that student and that the student would be one of his soldiers. Then Shaykh ‘Ali ibn Mubarak ordered that student to go on Pilgrimage on a certain year, in the lifetime of the Shaykh. When he arrived in Makka he found that some of Muhammad ibn ‘Abd al-Wahhab’s students had arrived and gone to the governor of Makka, the Sharif Mas‘ud, intending to challenge the Ulema of Makka to a debate. The governor gathered them before him in Makka together with some of the Ulema that were there, including the student from al-Ahsa’ whom Shaykh ‘Ali ibn Mubarak had named one of the Mahdi’s helpers. The latter defeated the students of Muhammad ibn ‘Abd al-Wahhab and their untenable arguments. The reason is that the people of al-

Ahsa' are more knowledgeable in all the topics brought up by the Wahhabis and possess more experience or expertise in such topics than the scholars of Makka. If that student had not been present at that time, the scholars of Makka would have been vanquished and disgraced. After the student returned to his Shaykh 'Ali, he died. At that time they realized that the Shaykh's intent, when he said that he was among the Mahdi's helpers, was that the student would take apart the proofs of Muhammad ibn 'Abd al-Wahhab's students.

**Similarly, every scholar of learning that spreads the Sunna and destroys this and other innovations is one of al-Mahdi's helpers; and every person that revives this innovation, loves it, and loves those who perpetuate it: know, O Reader! that such a person is bound for destruction and shall be raised with those he loves.**

#### **Ibn Dawud al-Hanbali's *al-Sawa'iq wa al-Ru'ud***

I had also heard of a voluminous book in twenty parts named *al-Sawa'iq wa al-Ru'ud 'ala al-Shaqa 'Abd al-'Aziz ibn Sa'ud* ("Lightning and Thunder



Against the Rogue ‘Abd al-‘Aziz ibn Sa‘ud”), of which the leading scholars of Basra, Baghdad, Aleppo, al-Ahsa’, and other regions approved and whose author they praised unreservedly. When we finished the present work we obtained a copy of that book. Praise is due to Allah! – we appraised it all as well as the words of the scholars concerning it, after which we praised Allah profusely. Had we seen this copy earlier we would not have written [Page 4] the present book but would have sufficed ourselves with his. And yet, the older book lags behind the later book in so many respects! For our book, despite its modest size, contains much that is not found in the other. Furthermore, our book is easy of access, organized into chapters which help the student find what he is looking for, whereas the other is a monolithic commentary of a treatise lacking chapters, the content of which remains unknown to the reader unless he reads the entire book. Nevertheless, the author gathered a wealth of learning in it.

Attesting to the author mentioned above is the hadith al-Hakim narrates from Ibn ‘Abbas that the Prophet ﷺ said: “No innovators appear except Allah establishes His proof concerning them through the

speech of whomever He likes of His servants.”<sup>33</sup> And Allah knows best who they are and He knows full

<sup>33</sup> Cf. “Verily, Allah has, for every innovation plotted against Islam, a Friend (*wali*) to defend it and say its proofs.” Narrated from Abu Hurayra by Abu Nu‘aym in *Hilya al-Awliya*’ (10:434) and Ibn ‘Asakir in the *Tabyin* (p. 104-105). Al-‘Ajluni cites it in the introduction of *Kashf al-Khafa*’ (1:7) and al-Suyuti indicated that it was a sound (*sahih*) narration in *al-Jami’ al-Saghir* although al-Ghumari declared it a forgery in *al-Mughir* (p. 29-30). The rest of the hadith states: “Therefore, take advantage of these gatherings in defending the weak, and rely on Allah, and Allah is enough to rely upon.” The hadith is at best weak because it is narrated only through ‘Abd al-Ghaffar [or al-Ghafur] al-Madini [or al-Madani], whose status as a narrator is unknown as stated by al-‘Uqayli in *al-Du‘afa*’ (3:100) and Ibn Hajar in *Lisan al-Mizan* (4:43). Al-Dhahabi in *Mizan al-I’tidal* (2:640-641 #5149) states that he is “Perhaps [‘Abd al-Ghaffar ibn al-Qasim] Abu Maryam [al-Ansari] (#5147), whose narrations are forged.”

The hadith “Whoever conveys a narration to my Community so that a Sunna should be upheld and an innovation sapped, shall win Paradise” is graded “forged” (*mawdu‘*) as narrated from Ibn ‘Abbas:

◊ By Abu Nu‘aym in *al-Hilya* (1985 ed. 10:44) and al-Khatib in *Sharaf Ashab al-Hadith* (p. 80) with a chain containing ‘Abd al-Rahim ibn Habib and Isma‘il ibn Yahya ibn ‘Ubayd Allah al-Taymi, both of whom are accused of forgery – as reported by al-Munawi in *Fath al-Qadir* – according to al-Dhahabi in *al-Mizan* (1:253, 2:603).

well. That author swore an oath by Allah regarding the deeds and the words he related about them and so one might rightly say about him:

*We know best – for we reside in Najd –  
How short or how long is the way thereto.*

I have placed rubrics in the margins of the copy I have with me so that the future reader can see at a glance whatever he may need. The merit belongs to him who clears the way! Had we not been travelling I would have added much more material from that work. However, we shall merely transcribe here the narrations of its introduction that point to that innovating Najdi and his kind. They unmistakably expose him and those that resemble him. We will mention this together with the narrations I listed previously, all of which I shall enumerate, summarizing some of them. Whoever would like to cool their eyes should, therefore, peruse that book – *al-Sawa‘iq wa al-Ru‘ud* – by the erudite Shaykh and Sea of Science,

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◊ By Ibn ‘Asakir in his *Buldaniyyat* (p. 26=1992 ed. p. 44) and *Arba‘in fi Manaqib Ummahat al-Mu‘minin* (p. 33) with Isma‘il al-Taymi corrupted to read al-Tamimi.

◊ By Ibn Hajar in *Lisan al-Mizan* (1:432); the chain contains Isma‘il ibn Muhammad al-Jibrini whose uprightness was questioned, as well as ‘Abd al-Rahim ibn Habib.

‘Afif al-Din ‘Abd Allah ibn Dawud al-Hanbali.<sup>34</sup> I do not think that you will find its like in relating to you what he relates. He himself saw with his own eyes all the deeds and words of this riff-raff, preceding them and trailing them with such as would make one stop his ears so as not to hear what is was hearing.

#### **Some of the Deviations of Ibn ‘Abd al-Wahhab**

We will now enumerate for the reader some of the deviations of Muhammad ibn ‘Abd al-Wahhab so that he may judge the extent of his strayings far from truth, far from the certainty of belief, and far from expertise in the Religion. Among them are the following:

- He entertained the notion that he was a prophet and would give indications of this through hints and states rather than outright assertion so as not to scare people away from him. Attesting to this is what the Ulema have mentioned to the effect that Ibn ‘Abd al-Wahhab, in his beginnings, was passionately fond of reading about those who

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<sup>34</sup>The author states elsewhere that the book was summarized by Muhammad ibn Bashir, qadi of Ra’s al-Khayma, Oman.

falsely laid claim to prophethood such as Musaylima,<sup>35</sup> Sujah, al-Aswad al-‘Anasi, Tulayha al-Asadi,<sup>36</sup> and their ilk. Also attesting to this is the fact that his father ‘Abd al-Wahhab was a righteous man who foresaw rebellion in his son since his boyhood, bore dislike for him, and used to say: “He will cause great corruption.”<sup>37</sup>

- He belittled the Prophet ﷺ with many different expressions. Among them is his statement that the Prophet ﷺ was a mere message-carrier in the sense that all he did was be the courier who is sent to people in order to convey to them some particular matter then goes away.
- Also among his expressions belittling the Prophet ﷺ is his statement: “I looked up the account of al-Hudaybiyya and found it to contain such-and-such a lie” and other such insinuations. This continued until his followers learned to do the same, to his great pleasure. One of them even

<sup>35</sup>His full name was Musaylima ibn Thumama ibn Kathir ibn Hubayb ibn al-Harith ibn ‘Abd al-Harith ibn Hummaz ibn Dhuhl ibn al-Zawl ibn Hanifa as in *al-Bidaya* (5:50).

<sup>36</sup>From Najd. Cf. Ibn Taymiyya, *Minhaj* (1986 ed. 4:492).

<sup>37</sup>Narrated in *al-Suhub al-Wabila fi Tarajim al-Hanabila*.

said: “This stick of mine is better than Muhammad because I can benefit from it by killing a snake or something else with it, while Muhammad is dead and is no longer of any benefit at all for he was only a message-carrier who is gone and finished.” Whoever says this is an apostate according to all Four Schools.

- He also hated that invoke blessings and peace upon the Prophet ﷺ and would become irritated if he heard them invoked. He forbade that they be uttered from the pulpits and would harm those who uttered them.<sup>38</sup> He especially forbade them on the night preceding *Yawm al-Jumu'a*. Consequently he ordered all copies of *Dala'il al-Khayrat* burnt as well as other books of invocations of blessings upon the Prophet ﷺ. He would camouflage his behavior with the claim that all these were innovations.
- He also forbade the reading of the books of jurisprudence, hadith, and Qur'anic commentary and had many of them burned.

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<sup>38</sup> Nasir al-Albani gave the fatwa that whoever invokes *salawât* on the Prophet ﷺ invalidates his Jumu'a!

- He also allowed all his followers to explain the Qur'an according to their wits, even the lowest rabble who neither read nor knew the Qur'an. This reached the point where those who did not read it would say to those who did, "Recite something from the Qur'an for me and I will explain it to you," so the first did as he was told and the second would proceed to explain!
- He also ordered his followers to put into practice whatever they understood from the Qur'an and would give this method precedence over the contents of the books of knowledge.
- He intimated that he brought a new religion, just as indicated by the evidence of his words and deeds. Because of this, he did not accept anything from the Religion of our Prophet Muhammad ﷺ other than the Qur'an. Yet he made only an outward show of accepting it lest the people find out the truth of his case and abandon him.

The proof of the above lies in the fact that he and his followers merely interpret the Qur'an according to their whim and not in accordance with what the Prophet ﷺ explained, nor his Companions, nor the

righteous Predecessors and Imams of Qur'anic commentary.<sup>39</sup> He does not speak on that basis at all. Nor does he take, besides the Qur'an, any of the hadiths of the Prophet ﷺ and sayings of the Companions and what the scholars have inferred from the Qur'an and hadith. Nor does he accept anything around which Consensus (*ijmâ'*) took place, nor anything attained by means of analogy (*qiyâs*) nor other of what is considered a source for the derivation of rulings.

This is confirmed, among other indications, by the fact that he would write to his agents among the rabble of his country: "Exert scholarly effort (*ijtihâd*) according to your insights and judge as you see fit for this religion. Do not pay any attention to those books for in them is both truth and falsehood."

Also confirming this charge against him is the claim of the wretched outcast 'Abd al-'Aziz ibn Sa'ud – who upheld Ibn 'Abd al-Wahhab's religion after him through pure imitation – whereby he ad-

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<sup>39</sup>The best proof of this lies in their continuous rejection of the sound narrations establishing the *ta'wîl* of the Companions and *Salaf* for some of the Divine Attributes on the part of Ibn 'Abbas, Imams Sufyan al-Thawri, Malik, al-Bukhari, Ahmad, al-Tabari, and others.



dressed an open letter to the people East and West calling them to monotheism, [Page 5] and stating that he considered them polytheists in the worst sense of the word.

- The greatest criterion of truth for Ibn ‘Abd al-Wahhab is whatever conforms to his whim even if it contravenes the legal texts and the Consensus of the Community. As for the criterion of what is false, it is whatever does not conform to his whim, even if it is supported by an explicit text and the Consensus of the Community.
- His greatest deviation is that he would declare as disbelievers the totality of the people of the preceding six centuries<sup>40</sup> as well as any [of the present time] who did not follow him, even if they were the most pious and righteous of people. He would name them disbelievers and declare their blood and property licit. On the other hand, he asserted that all those who followed him were

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<sup>40</sup>Because in the preceding six centuries *Ahl al-Sunna wa al-Jama‘a* deemed the school of Ibn Taymiyya null and void whereas Muhammad ibn ‘Abd al-Wahhab revived it.

faithful believers, even if they were the most corrupt of people.

### **His Charge of *Shirk* Against the Muslims**

- His ultimate confusion is his imputation of disbelief to all those who do not follow him. Upon this lying imputation he built his innovation and heresy and all his foul errors, claiming they over-venerated the graves of Prophets – upon them blessings and peace – and those of the Friends of Allah – may He benefit us through them – “to the point that they would ask from them what Allah alone is able to bestow.”

This claim of Ibn ‘Abd al-Wahhab is false and perverse. For the effective Doer is actually Allah ﷻ Who grants [power] to His Prophets and Friends as a gift (*ikrâman*) whenever people seek the latter as a means to Him. This took place with the Prophet ﷺ as told in the sound and highly authentic narrations whereby they sought him as a means both in life and after death. Allah ﷻ gave them rain both in his lifetime through his own person when they prayed for rain through him ﷺ, and also after his death when the Mother of the Believers ‘A’isha – Allah be well-

pleased with her – ordered them to open a window above the grave to let in the sunlight, whereupon they were watered, just as was also mentioned in the sound and highly authentic narration of Malik al-Dar [both of] which we shall mention shortly.

The Friends of Allah have innumerable miraculous gifts (*karâmât*), whether in life or after death, which are agreed upon by Consensus and whose account has been mass-transmitted (*tawâtur*) in the same fashion as categorically decisive (*qat'î*) evidence, all without any objection.<sup>41</sup>

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<sup>41</sup>In the introduction to his *Jamî' Karamat al-Awliya* ("Compendium of the Miraculous Gifts of the Friends of Allah") in 2 volumes (Beirut: al-Maktaba al-Thaqafiyya, 1411/1991), Shaykh Yusuf ibn Isma'il al-Nabahani al-Naqshbandi (d. 1350/1931) said (1:9-11): "I shall mention the titles of some of the books from which I quoted material...:

- *Mishkat al-Masabih* ("The Niche of Lights") by Imam Wali al-Din al-Tibrizi, who composed it in 737.
- *Al-Tafsir al-Kabir* by Fakhr al-Din al-Razi (d. 606).
- *Al-I'tibar* ("The Book of Reflection") by the Emir Usama ibn Munqidh (d. 584).
- *Al-Risala al-Qushayriyya* ("Epistle to the Sufis") by Abu al-Qasim al-Qushayri (d. 465).
- *Misbah al-Zalam fi al-Mustaghithin bi Khayr al-Anam* ("The Illumination of Darkness Concerning Those Who Seek

Aid by Means of the Prophet ﷺ”) by Abu ‘Abd Allah ibn al-Nu‘man al-Marrakishi (d. 683).

- *Ruh al-Qudus* (“The Spirit of Holiness”), *al-Futuhāt al-Makkiyya* (“The Meccan Disclosures”), *Mawaqī‘ al-Nujūm* (“The Orbits of the Stars”), and *al-Muhadarat* (“The Conferences”) by the Greatest Shaykh, Sayyidi Muhyi al-Din ibn al-‘Arabi (d. 636).

- *Rawd al-Rayahin* (“The Grove of Sweet Scents”) and *Nashr al-Mahasin* (“The Proclamation of Perfections”) by Imam al-Yafi‘i (d. 768).

- *Tuffah al-Arwah* (“The Apple of Spirits”) by Kamal al-Din Muhammad ibn Abi al-Hasan ‘Ali al-Siraj al-Rifa‘i al-Qurashi al-Shafi‘i who lived in the Eighth Century and was a contemporary of al-Subki and Ibn Taymiyya.

- *Sharh al-Hikam al-‘Ata’iyya* (“Commentary on Ibn ‘Ata’ Allah’s Aphorisms”) by the Knower Ibn ‘Abbad (d. 792).

- *Tuhfat al-Ahbab* (“The Gem of the Loved Ones”) by al-Sakhawi who lived in the 9<sup>th</sup> century (not the hadith master).

- *Al-Isharat li Amakin al-Ziyarat fi Dimashq al-Sham* (“Places to be Visited in Damascus”) by Ibn al-Hurani, 11<sup>th</sup> c.

- *Tuhfat al-Anam fi Fada’il al-Sham* (“The Gem of Creatures Concerning the Merits of al-Sham”) by Shaykh Jalal al-Din al-Basri al-Dimashqi who composed it in 1002.

- *Tabaqat al-Khawass min Ahl al-Yaman* (Biography-Layers of the Elite of Yemen) by Imam Zayn al-Din Ahmad ibn Ahmad al-Sharji al-Zubaydi (d. 893) the author of the abridged *Sahih al-Bukhari* [*al-Tajrid al-Sarih*].

- *Al-Uns al-Jalil* (“The Sublime Friendship”) by Qadi ‘Abd al-Rahman al-‘Alimi al-Hanbali (d. 927).

- *Al-Shaqa’iq al-Nu‘maniyya* (“The Red Anemones”) by Tash Kubra (d. 893).

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- *Sharh Ta'iyya Ibn Habib al-Safadi* ("Commentary on Ibn Habib's Poem Written with the Rhyme *Tâ*") and *Nasamat al-Ashar fi Karamat al-Awliya' al-Akhyar* ("The Pre-Dawn Breezes: The Miraculous Gifts of the Friends of Allah") by Sayyidi al-Shaykh 'Alwan al-Hamawi (d. 936).
  - *Qala'id al-Jawahir fi Manaqib al-Shaykh 'Abd al-Qadir* ("The Necklaces of Diamonds Concerning the Great Merits of Shaykh 'Abd al-Qadir") by Shaykh Muhammad ibn Yahya al-Tadhifi al-Hanbali (d. 963).
  - *Al-Minan al-Kubra* ("The Vast Grants", *al-Bahr al-Mawrud* ("The Sea Where All Go to Drink"), *al-Ajwiba al-Murdiyya* ("The Satisfying Replies"), and *al-Tabaqat al-Kubra* ("The Major Biographical Layers") by Imam 'Abd al-Wahhab al-Sha'rani (d. 973).
  - *Tabaqat [al-Sufiyya] al-Kubra* and *al-Shughra* ("The Major and Minor Biography-Layers of the Sufis") by Imam al-Munawi (d. 1021).
  - *Al-Ibriz fi Manaqib Sayyidi 'Abd al-'Aziz al-Dabbagh* ("The Pure Gold: The Great Merits of My Master 'Abd al-'Aziz al-Dabbagh") [by Ahmad ibn al-Mubarak], composed from the year 1129.
  - *Al-Mashra' al-Rawi fi Manaqib Sadatina Al Ba 'Alawi* ("The Quenching Watering-Station: The Great Merits of Our Masters of the Ba 'Alawi Tribe") by al-Sayyid Muhammad ibn Abi Bakr al-Shilli Ba 'Alawi (d. 1093).
  - *Al-Kawakib al-Sa'ira fi A'yan al-Mi'a al-'Ashira* ("The Revolving Stars: Eminent Persons of the 10<sup>th</sup> Century") by Shaykh Muhammad Najm al-Din al-Ghazzi (d. 1061).
  - *Nafh al-Tib* ("The Wafts of Sweet Scents") by al-Shihab Ahmad al-Muqri (d. 1041).

The perverse Najdi claimed that people made these saints partners with Allah – far exalted is He beyond such a claim! – Such a charge is false on many counts, as demonstrated by the commentator [Ibn Dawud al-Hanbali] in many places. The most patent proof exposing this falsehood is the fact that the belief which he attributes to them is a matter of the heart which none can apprehend other than Allah. How then was he – Muhammad ibn ‘Abd al-

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- *Khulasat al-Athar fi A‘yan al-Qarn al-Hadi ‘Ashar* (“The Epitome of Reports: Eminent Persons of the Eleventh Century”) by al-Muhibbi (d. 1111).
  - *Silk al-Durar fi A‘yan al-Qarn al-Thani ‘Ashar* (“The Pearl String: Eminent Persons of the Twelfth Century”) by al-Sayyid Muhammad Khalil al-Muradi (d. 1206).
  - *Tarikh Misr* (“History of Egypt”) by ‘Abd al-Rahman ibn Hasan al-Jabarti (d. 1237).
  - *Sharh al-Tariqa al-Muhammadiyya* by my Master, the Knower, Shaykh ‘Abd al-Ghani al-Nabulusi (d. 1144).
  - *Sharh al-Burda* (“Commentary on the Poem of the Mantle”) by our teacher, Shaykh Hasan al-‘Adawi al-Misri (d. 1303).
  - *Al-Hada’iq al-Wardiyya fi Haqa’iq Ajilla’ al-Naqshbandiyya* (“The Fields of Roses Concerning the Spiritual Realities of the Naqshbandi Grandmasters”) by Shaykh ‘Abd al-Majid, the son of our teacher, the erudite scholar and spiritual guide Shaykh Muhammad al-Khani al-Naqshbandi (d. 1317).

Wahhab – able to look it up and base on it his own belief in a categorical manner so as to declare them apostate along with all those who hold a position other than his concerning them? For he declared them apostate and proclaimed their blood to be licit to shed and property licit to seize, even if the outward aspect of their state belies him.

Another proof of this falsehood is that, should it be conceded that there is association with Allah in this case, nevertheless, that would be of the minor kind (*al-shirk al-asghar*) just as when someone says: “The milk harmed me.” Apostasy does not follow from such a statement for whoever utters it for he did not believe, concerning milk, what he believes concerning Allah with regard to divinity! Similarly, as much as those people venerate the Prophets and the Friends of Allah, they do not believe, concerning them, what they believe concerning Allah Almighty with regard to His total and universal power to create in the literal sense. All they believe is that the Prophets and Saints possess a certain rank in the Divine presence in the partial sense, and it is attributed to them only metaphorically, while they hold that the origin and the power to effect go back to Allah ﷻ.

- If someone wanted to enter his religion he would tell him: “Bear witness against yourself that you were a disbeliever; bear witness against your father and mother that they were disbelievers; bear witness against such-and-such scholars that they are disbelievers” and so forth. If the person testified to this he would receive him, otherwise he would kill him.

The commentator [Ibn Dawud al-Hanbali] mentions many others of Ibn ‘Abd al-Wahhab’s scandals, ugly deeds, and heresies – indeed, he mentions what constitutes disbelief and apostasy on Ibn ‘Abd al-Wahhab’s part. His aberrations will be examined in detail in the fourteenth chapter of this book, where we enumerate them as we did in this introduction.<sup>42</sup>

### Sixty Hadiths Predicting Ibn ‘Abd al-Wahhab

More important than all this is what the truthful and confirmed Prophet ﷺ said concerning the Najdi – as shown in the introduction of the said commentary – in numerous narrations exposing the signs of

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<sup>42</sup> The full translation of al-Haddad’s book is forthcoming, *in shā’a Allah*.



the Separatists (*khawârij*) and showing clearly that Ibn ‘Abd al-Wahhab and his followers are among them. An example is the fact that they are from Najd and from the East. It is known that Najd lies East of Madina. It is narrated that the Prophet ﷺ said: “If the dawn did not hail from the East [i.e. East of Madina] I would never look at the East!”<sup>43</sup> Another example is the fact that “their mark is the shaving of their heads,”<sup>44</sup> together with their hailing from the East. The erudite scholar al-Sayyid ‘Abd al-Rahman, the son of the erudite scholar Sulayman al-Ahdal the Mufti of Zabid, Yemen, said: “The *sahîh* narration in al-Bukhari is enough of a book and refutation against the Najdi, which mentioned the two signs: ‘Their mark is that they shave’ and ‘They shall hail from the East’: These two signs are found in them.”<sup>45</sup>

<sup>43</sup> I could not find this narration in the books I consulted.

<sup>44</sup> A sound Prophetic narration transcribed in full below (n. 56).

<sup>45</sup> See below, n. 55. Cf. Sayyid Ahmad Zayni Dahlan in *Khulasat al-Kalam* (p. 235): “It is enough testimony against Muhammad ibn Abd al-Wahhab that the Prophet ﷺ said: ‘Their mark is that they shave,’ for this was never done by any of the sects of innovators before him.” This is confirmed by the fact that it is not established the early *Khawârij* shaved

There are many other marks which the aforesaid author mentioned in his introduction and under the heading of each of which he cited the relevant narrations. He then asserted that all these marks are found in the Najdi and his followers in the context of his commentary – and, indeed, most of them [are]. We shall cite all this evidence in a concise manner and add it to the present book. For I have seen too many people in Amman and elsewhere whose hearts were penetrated by what he brought. It is therefore our obligation to show the truth.

Among the many marks and signs given in the narrations of the Prophet ﷺ are the following:

1. From Hudhayfa in the *Mishkat*: “I do not know whether my companions forgot it or pretended to forget, but – by Allah! – the Prophet ﷺ did not leave out a single leader of dissension from now until the end of time whose following will reach

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their heads other than on the basis of the hadith of ‘Ali in the two *Sahihs*: “A man came with sunken eyes, protruding cheeks, big forehead, profuse beard, shaven head, saying: ‘Fear Allah, Muhammad!’”

or exceed three hundred, except he named him for us with the name of his father and tribe.”<sup>46</sup>

2. The commentator of al-Bukhari’s *Sahih* said, concerning the Prophet’s ﷺ words, “Among the signs of the Hour which you will see is that the destitute camelherds will hold sway over the people and vie with each other in erecting tall buildings”: that among the marks of their camels is their black color; the fact that they themselves have elongated faces and beady eyes; on their bodies is [Page 6] darkness (*al-kumûda*) from the time of youth, and their bodies are black. This is what the commentator said, and all these marks are found in the people of Najd.
3. It is enough to mention the invocation made by the Prophet ﷺ and by Abu Bakr ؓ against the

**Comment [GH1]:** Check either Qastallani or ‘Ayni.

<sup>46</sup>Narrated by Abu Dawud; also al-Bukhari and Muslim with the wording: “I do not know whether my companions forgot or pretended to forget [i.e. to prevent *fitna*], but the Messenger of Allah ﷺ did not leave out [naming] the instigator of each single disaster that was going to happen until the end of the world. There were more than three hundred of them. He named them for us, each with his own name, the name of his father and his tribe.”

people of Najd whereby “they will remain in evil and affliction due to their liar as long as the world remains or until Allah relieves them.”<sup>47</sup> This narration will be discussed again.

4. In al-Bukhari from ‘Ali – may Allah ennoble his face: “I heard the Prophet ﷺ say, ‘At the end of times a certain nation shall come out, young and foolish (*ahdâth al-asnân sufahâ’ al-ahlâm*), citing the words of the Best of mankind, while their faith will not reach beyond their throats. They will deviate from the Religion the way an arrow swerves from its target. Wherever you find them, kill them! For whoever kills them will be rewarded.”<sup>48</sup>
5. In *Mishkat al-Masabih* at the end of the narration concerning them: “The most evil of those under the sky on that day are their scholars. Confusion issued from them and shall return into them.”<sup>49</sup>

<sup>47</sup> I did not find this narration in the books I looked up.

<sup>48</sup> Narrated in the Six Books and Ahmad. Al-Tirmidhi said: “These are the *Hurûriyya* and other *Khawârij*.”

<sup>49</sup> See the hadith cited by the author further below: “There will come a time when nothing shall remain of the Qur’an except its name...”

The Prophet's ﷺ words, "Confusion issued from them" refer to Musaylima the Arch-Liar, and his words, "it shall return into them" refer to Ibn 'Abd al-Wahhab and his followers.<sup>50</sup>

6. The Prophet ﷺ said: "<A nation of people shall wander from the East whose distinguishing mark is that they shave their heads.><sup>51</sup> They have beady eyes, <they summon others to the Religion but do not belong to it>,<sup>52</sup> they do not show mercy even to those who weep, and they lend no ear to anyone's complaint. Their hearts are like pieces of iron. <Whoever kills one of them shall have the rewards of fifty martyrs.><sup>53</sup>" Muslim narrated it.<sup>54</sup>

<sup>50</sup> See below, §31.

<sup>51</sup> Narrated from Sahl ibn Hunayf by Muslim and Ahmad.

<sup>52</sup> See n. 44.

<sup>53</sup> Narrated from Abu Hurayra and Abu Sa'id al-Khudri by al-Tabarani in *al-Awsat* with a chain of sound narrators as stated by al-Haythami (6:234) but with the wording, "Whoever kills them has the reward of one martyr and whoever is killed by them has the reward of two."

<sup>54</sup> I did not find this narration in Muslim nor in any books of *Sahih* or *Sunan*, but its first, middle, and last sentences

7. With all this, as pointed out to me by one of the scholars concerning the following hadith in al-Bukhari, there is no hope at all for the Wahhabis of Najd and those who follow them that they will return to the truth. For the Prophet ﷺ said that they would deviate from the Religion the way the arrow swerves from its target and that they would not return to it until the arrow returns to its origin – that is, back to the bow-string. The hadith in al-Bukhari is the penultimate narration of the *Sahih* from Abu Sa'id al-Khudri: "The Prophet ﷺ said: "A people shall come out from the East that recite the Qur'an, without it going past their throats. They shall deviate from the Religion the way the arrow swerves from its target. Thereafter, they shall no more come back to the Religion than the arrow comes back to its origin." It was asked "What is their sign?" He said: "Their sign is shaving (*al-tahliq*)" [or he said, "depilation (*al-tasbid*)]."<sup>55</sup>

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(bracketed) are authentic hadiths while the rest is reminiscent of hadiths on the Turks and Ya'juj and Ma'juj.

<sup>55</sup>Narrated from Abu Sa'id al-Khudri by al-Bukhari, Ahmad, al-Hakim, Abu Ya'la, and al-Ruwyani.

8. In the *Mishkat* from Anas and Abu Sa'id al-Khudri, the Prophet ﷺ said: "There shall be divergence and factionalism in my *Umma* and a nation shall appear who will speak in a good manner and act in an evil manner. They will recite the Qur'an but it shall not reach beyond their throats. They will deviate from the Religion the way the arrow swerves from the target, never to return back until the arrow returns back to its origin. They are the worst of all creation. Blessed is he who kills them or is killed by them. They summon others to the Book of Allah but are not part of us in any way. Whoever fights them is closer to Allah than they are." They said: "O Messenger of Allah, what is their sign?" He said: "The shaving of their heads." Abu Dawud narrates it.<sup>56</sup>

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<sup>56</sup>Narrated by Abu Dawud and Ahmad. 'Abd al-Razzaq (10:154) also narrates from Ma'mar, from Qatada that the Prophet ﷺ said: "There shall be divergence and factionalism in my *Umma* and a nation shall appear who will seem pleasing to you or rather shall be pleased with themselves, who will call unto Allah but have nothing to do with Allah whatsoever. **﴿They fancy that they have some standing﴾** (58:18) but they have none. When they come out to fight you,

What is more plain to see than this distinguishing mark mentioned by the confirmed and truthful Prophet concerning them: “Their sign is the shaving of their heads”? For they impose it on all and punish those that do not agree to it, as they have done from their beginnings until now! Whoever returns to true guidance upon realizing that this narration concerns them, it is evident that the providence of Allah was foreordained for him. However, Allah ﷻ said: **﴿Lo! those for whom the word of your Lord has effect will not believe, though every token come unto them, till they see the painful doom﴾** (10:96-97).

The erudite scholar, al-Sayyid al-Mun‘imi, said in the first lines of a poem he wrote against the Najdi when a number of those who would not shave their heads were killed:

*Is there, concerning the shaving  
of my head with blades,  
And authentic narration and chains  
back to my grandfather?*

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kill them! He who kills them is closer to Allah than they are.” They asked: “What are their signs?” He said, “Shaving and bearing.” Qatada said: “Meaning, they shall shave their heads and affect dignified bearing and humbleness.”



9. The Prophet ﷺ said: “There will be a certain people in my Community whose sign is the shaving of their heads. They will recite the Qur’an but it will not reach beyond their throats. They shall deviate from the Religion just as the arrow swerves from its target. They are the worst of all creation and of all creatures.” Narrated by Ahmad and al-Bukhari.<sup>57</sup>
10. The Prophet ﷺ also said: “A certain people will issue from the East who shall recite the Qur’an but it will not reach beyond their throats. Every time one generation is cut off another one grows, until the last of them shall come with the Anti-Christ.” Ahmad and al-Tabarani narrated it as well as others, from Ibn ‘Umar.<sup>58</sup>

<sup>57</sup>Narrated from Abu Dharr by Muslim, Ibn Majah, Ahmad, and al-Darimi.

<sup>58</sup>Narrated not from ‘Abd Allah ibn ‘Umar but ‘Abd Allah ibn ‘Amr ibn al-‘As by Abu Dawud and Ahmad with weak chains because of Shahr ibn Hawshab but the hadith is also narrated from thus by al-Azdi in his *Jami’* as appended to ‘Abd al-Razzaq, *Musannaf* (11:377) and from Abu Hurayra by al-Hakim (1:510 *sahih* chain, al-Dhahabi concurring; however, the latter’s chain is merely fair due to ‘Abd Allah ibn Salih al-Juhani. The full wording in

11. In al-Bukhari, the Prophet ﷺ said, pointing to Najd, “Thence shall rise dissensions and earthquakes!”<sup>59</sup>
12. In al-Bukhari and Muslim, the Prophet ﷺ said: “Dissension is right there! Dissension is right there!” – that is, in Najd – “thence shall rise the horn of Satan.”<sup>60</sup> One narration mentions the two

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Ahmad and al-Azdi states: “I heard the Prophet ﷺ say: ‘There shall be successive emigrations at which time the best of human beings shall rally to Ibrahim’s ﷺ place of migration [= al-Sham]. Only the most evil of people shall remain on the earth. Their own abodes shall loathe them, Allah Himself shall detest them, and Hellfire shall collect them together with apes and swine.’ And I heard him say: “‘A certain people will issue from the East...’ etc.”

<sup>59</sup> Narrated from Ibn ‘Umar by al-Bukhari, al-Tirmidhi (*hasan sahih gharib*), and Ahmad, all as part of a longer hadith ending: “And in it shall rise the horn (*qarn*) of Satan,” also translatable as “the generation” or “the head.”

<sup>60</sup> Narrated from Ibn ‘Umar by al-Bukhari, Muslim in several places, al-Tirmidhi with the term *jidhl al-shaytân* i.e. his “stump” or “summit,” and Malik; from Abu Hurayra by al-Bukhari with the wording: “Belief is from Yemen (*al-îmânu yamânin*) and dissension is from right there! From right there shall rise the horn of Satan!” In Ahmad from Ibn ‘Umar: “I heard the Prophet ﷺ say: ‘O Allah! grant us blessing in our Madina, our *sâ’*, our *mudd*, our South (*yamaninâ* and our North (*shâminâ*)).’ Then he

horns in the dual.<sup>61</sup> These are Musaylima and Ibn ‘Abd al-Wahhab.

The Ulema inferred from the meaning of the Prophet’s ﷺ saying: “From it – Najd – shall rise the head of Satan” that this is one of the Prophetic miracles. For he said “shall rise” in the future. Musaylima – Allah curse him! – had already risen in the lifetime of the Prophet ﷺ, claiming prophethood, and perished during the caliphate Abu Bakr al-Siddiq ؓ. He was killed in the worst way. On the other hand, “the head of Satan” did not rise up until the

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faced the East and said: ‘From right there shall the head of Satan rise! Thence shall come the earthquakes and the dissensions!’”

<sup>61</sup> Narrated from ‘Uqba ibn ‘Amr – Abu Mas‘ud – by al-Bukhari, Muslim, and Ahmad in the wording: “The Prophet ﷺ pointed to Yemen and said: ‘Belief is right there! Lo! Truly hardness and coarseness of heart is among the bawlers at the tail-ends of camels (*al-faddâdîn ‘inda usûl adhmâbi al-ibil*), from where shall rise the two horns of Satan – in Rabi‘a and Mudar.’” Also narrated from Ibn ‘Umar by Muslim in two places in the wording: “I heard the Messenger of Allah ﷺ say, pointing with his hand towards the East: ‘Lo and behold! Dissension is right there! Lo and behold! Dissension is right there’ – three times – ‘from where shall rise the two horns of Satan.’”

year 1150 and that is Muhammad ibn ‘Abd al-Wahhab, the head of this innovation and its origin.

13. In Muslim: “The head of unbelief (*ra’s al-kufr*) lies towards the East.”<sup>62</sup> That is, East of Madina, in Najd.
14. Another narration in Muslim states: “In it are found harshness of hearts and rudeness (*ghilaz al-qulûb wa al-jafâ*).”<sup>63</sup>
15. Another narration in Muslim states: “Disbelief lies towards the East.”<sup>64</sup> That is, Najd.
16. In al-Bukhari, the narration from Ibn ‘Umar of the Prophet’s ﷺ invocation of blessing on Sham and Yemen three times states that when they said “and our Najd?” he replied: “Thence shall come

<sup>62</sup> Narrated from Abu Hurayra by Bukhari, Muslim, Ahmad, and Malik; from Ibn ‘Umar by Muslim and Ahmad.

<sup>63</sup> Narrated from Abu Mas‘ud by al-Bukhari and Jabir ibn ‘Abd Allah by Muslim and Ahmad, the latter two with the wording: “Harshness of hearts and rudeness are in the East while belief is among the people of the Hijaz.” Ahmad has a third wording: “while serenity (*al-sakîna*) is among the people of the Hijaz.”

<sup>64</sup> Narrated from Abu Hurayra by Muslim, al-Tirmidhi (*hasan sahih*), and Ahmad.

great upheavals and dissensions, and from it shall issue the side of the head of *Shaytân*.” Al-Bukhari narrated it and this is among the mass-narrated (*mutawâtir*) hadiths whose denier commits disbelief.<sup>65</sup>

17. In al-Bukhari also: “In it (the East) is found the incurable disease (*al-dâ’ al-‘udâl*),”<sup>66</sup> that is, destruction of the Religion.

As mentioned in the narration further below, the Prophet ﷺ said they are insolent and simple-minded, a nation of usury (*ribâ*), ruse, quarrels, envy, rebellion, betrayal of relatives, and that they shall not be

<sup>65</sup>Narrated from Ibn ‘Umar by al-Bukhari, al-Tirmidhi (*hasan sahih gharib*), and Ahmad with three chains, one of which with the addition: “And in it [Najd] are nine tenths of all evil” with a chain of sound narrators as per al-Haythami. The claim of *tawâtur* is incorrect, as the hadith is only narrated from Ibn ‘Umar and none of the hadith masters cited it as *mutawâtir*. Allah knows best.

<sup>66</sup> I did not find it in al-Bukhari but al-Haythami said it is narrated from Ibn ‘Umar by al-Tabarani in *al-Awsat*. Imam Malik narrated without chain in his *Muwatta’* that “When ‘Umar decided to go to Iraq, Ka’b al-Ahbar said to him: ‘Do not go out there, O Commander of the Believers! For in it are nine tenths of sorcery, in it are the sinners among the jinns, and in it is the incurable disease.’”

saved from affliction until the end of time. One of the books of history I have seen mentions the campaign againsts the Banu Hanifa, after which the author says, “There shall come out [Page 7] at the end of time a man from the country of Musaylima who shall change the Religion of Islam. His realm will not exceed the bounds of Najd.” I think that book was [*Akhbar al-Khawarij*] by [Imam Abu al-Hasan ‘Ali ibn al-Husayn] al-Mas‘udi [d. 346], the author of *Muruj al-Dhahab*.

18. The Prophet ﷺ said: “I only fear, for my Community, leaders who misguide others.”<sup>67</sup> I.e. those who preside over the affairs of people and summon them to do something or profess something.
19. The Prophet ﷺ listed six portents of the Hour, saying of the fourth one, “There will be a tremendous strife in my Community and there shall not remain one house of the Arabs except it shall enter it.”<sup>68</sup>

<sup>67</sup> Narrated from Thawban by al-Tirmidhi (*hasan sahih*), Abu Dawud, Ibn Majah, Ahmad, and al-Darimi.

<sup>68</sup> Narrated from ‘Awf ibn Malik by al-Bukhari. Another version is that of Dirar ibn ‘Amr whereby the Prophet ﷺ said concerning the saying of Allah ﷻ **He is able to**

20. The Prophet ﷺ said: “Ahead of you are coming strifes like amassed layers of the darkest night. In that time a man shall wake up a believer in the morning and reach night a disbeliever. The one who sits at that time is better than the one who stands, the one who stands is better than the one who walks, and the one who walks is better than the one who runs.” They said: “What do you order us to do [then]?” He said: “Be the saddle-cloths (*ahlâs*) of your houses.”<sup>69</sup> The *hils* is the

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**bewilder you with dissension** ﴿6:65﴾: “Four dissensions shall appear: in the first, the taking of lives will be made licit; in the second, the taking of lives and property will be made licit; in the third, the taking of lives, property, and sexual liberty will be made licit; the fourth dissension will be an overwhelming, blind darkness which shall cover all like a tidal wave until not one house of the Arabs remains except it enters it.” Cited by Suyuti in *al-Durr al-Manthur* (6:65) from Nu‘aym ibn Hammad’s *Kitab al-Fitan*. Some Ulema interpreted this widespread *fitna* as the television.

<sup>69</sup>Narrated from Abu Musa al-Ash‘ari by Abu Dawud and Ahmad. It is confirmed by the hadith narrated in the *Sunan* from Abu Musa: “He said with regard to the *fitna*: ‘At that time shatter your bows in pieces, cut your bow-strings, and do not move from inside your houses but be like the son of Adam [i.e. do not resist].’” Narrated by al-Tirmidhi (*hasan gharîb sahîh*), Abu Dawud, Ibn Majah, and Ahmad. Abu Dawud has: “and smash your swords against rocks, and if

blanket one puts under the camel's saddle. Meaning: "Stay in your houses and do not take part in it."<sup>70</sup>

21. The Prophet ﷺ also said: "A dissension shall sweep all the Arabs." He said: "Those killed in it are in the Fire, **and the tongue shall be more murderous in it than the sword-blow.**"<sup>71</sup>
22. Ibn 'Umar ؓ narrated that the Prophet ﷺ spoke of the "strife of the saddle-cloths" (*fitnat al-ahlâs*), describing it as "Flight and war! (*harab wa harb*)."<sup>72</sup> Al-Khattabi said: "It is identified with the saddle-cloths because of its gravity and longevity." In fact, it was compared with them because of its blackness and darkness. The Prophet ﷺ went on to mention the "dark-and-blind [calamity]" (*al-duhaymâ*): "It is disaster (*al-*

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someone enters to kill one of you, be like the better one of the two sons of Adam."

<sup>70</sup> Cf. Ibn al-Athir, *al-Nihaya*, article "*h-l-s*".

<sup>71</sup> Narrated from 'Abd Allah ibn 'Amr by Abu Dawud, Ahmad, Ibn Majah, al-Tirmidhi (*gharîb*), Ibn Abi Shayba (4:102), and others. Shaykh Ahmad Shakir in his edition of Imam Ahmad's *Musnad* (6:429-432 #6980) graded the chain "sound" with his usual laxity.



*dâhiya*) that, as soon as it touches anyone in the least, will hit him in the head and, even when it is said to be over, still lingers. Because of it, a man shall wake up a Muslim and will be, in the evening, a disbeliever! When you see this taking place, expect the Anti-Christ who will appear that day or the next.” Abu Dawud narrated it.<sup>72</sup> As mentioned further below, no one will be safe from this dissension except he whom Allah ﷻ has brought alive with knowledge.

23. In the hadith compendium *al-Jami‘ al-Saghir* and its commentary: the Prophet ﷺ said: “There shall be a deaf, dumb, and blind dissension!”<sup>73</sup>

<sup>72</sup> Narrated from Ibn ‘Umar by Abu Dawud, Ahmad with a sound chain according to Shakir (5:408-410 #6168), and al-Hakim (4:466-467, *sahih*, al-Dhahabi concurred).

<sup>73</sup> The rest of the narration states: “Whoever enters it it shall overwhelm him, and the part of the tongue in it is like the sword-blow.” Narrated from Abu Hurayra by Abu Dawud with a weak chain, Ibn Hibban in his *Sahih* (15:98) with a sound (*sahih*) chain as per Muslim’s criterion, and Nu‘aym in *al-Fitan* (1:176), and through another chain from Unays ibn Abi Marthad al-Ansari by Baqy ibn Mukhlad in his *Musnad*, al-Bukhari in *al-Tarikh al-Kabir*, al-Bayhaqi, Ibn al-Sakan who included it among the *sahih* narrations, Ibn al-Athir in *Usd al-Ghaba* (1:160), and Ibn

He meant that it would blind people's understanding so that they would see no way out of it and would turn a deaf ear to the voice of truth. **The gist of it is that this strife will be neither heard nor seen and, because of the loss of senses, cannot be uprooted. Whoever confronts it, it stretches itself up to him; whoever looks at it, it drags him to itself. Safety lies in distancing oneself from it, destruction lies in its vicinity. The involvement of the tongue in it – that is, in long disputation – is like a sword-blow.**

24. Confirming the evidence already cited with regard to the Najdi is the report: "There will appear in Najd a devil whose discord will shake the entire Arabian peninsula."<sup>74</sup>
25. More explicit than the preceding is the narration from al-'Abbas ibn 'Abd al-Muttalib ؓ that the Prophet ﷺ said: "There shall come forth, <in the twelfth century, in the valley of Wadi Hanifa,> a

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Hajar in *al-Isaba* (1:122=1:138). Ahmad narrated it in a slightly different wording from Hudhayfa with a fair chain according to Shakir (16:629-630 #23341).

<sup>74</sup>I did not find it in the sources I consulted. It may be in al-Mas'udi's *Akhbar al-Khawarij*.

man who looks like a tethered bull that does not cease to gnaw at its yoke. In his time, killing and slaughtering will abound. They will make licit the property of Muslims and divide it among themselves for trade. They will make licit the lives of Muslims and dispose of them like trophies. <In this dissension the worst scoundrels will rise to the top.> <Their worthless whims will run amok just as the dog runs around its master.><sup>75</sup> The hadith goes on at length and has narrative witnesses that strengthen its meaning even if it has not been documented.


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<sup>75</sup> I did not find this nor the preceding narration in the books of hadith. Overly precise predictions of time and place – as in the first bracketed passage – are among the marks of forgery according to the hadith masters, but the second and third bracketed passages are reminiscent respectively of the narration of Gibril in the two *Sahihs* mentioned in the beginning of the introduction of Shaykh Hisham Kabbani; and the Prophetic narration from Mu‘a-wiya: “There will come out of my Community people in whom unspeakable lusts run amok, the way a dog drags its owner here and there. There shall be not one nook or cranny except they enter it.” Narrated by Abu Dawud and Ahmad with good chains as per al-‘Iraqi in *al-Mughni* and al-Hakim (1:128= 1990 ed. 1:218 “a sound chain,” al-Dhahabi concurred).

26. Even more explicit than the above is that this deluded man – Muhammad ibn ‘Abd al-Wahhab – is from Tamim, and it is likely that he is the progeny of Dhu al-Khuwaysira al-Tamimi who is named in the following hadith from Abu Sa‘id al-Khudri [in the two *Sahihs*, the *Sunan*, and Ahmad’s *Musnad*]: [As the Prophet ﷺ was distributing spoils from Yemen,] a man named Dhu al-Khuwaysira from the Banu Tamim came with sunken eyes, protruding cheeks, big forehead, profuse beard, and shaven head. He said: “Fear Allah, O Muhammad!” Etc. which ends with the prophecy that “Out of that man’s seed shall come a people who will recite the Qur’an but it will not go past their throats. They will deviate from religion the way an arrow swerves from its target. They shall kill the Muslims and leave the idolaters alone. If I live to see them, verily I shall kill them the way the tribe of ‘Ad was killed.”
27. In *Mishkat al-Masabih* from Sharik ibn Shihab who said: “I desired to meet one of the Companions of the Prophet ﷺ whom I might question about the Separatists (*al-khawârij*). I met Abu Barza on a day of ‘Îd among a group of his com-

panions and asked him, ‘Did you hear the Messenger of Allah ﷺ mention the *Khawârij*?’ He said, ‘Yes! I did hear him [mention them] with my own two ears and saw him [mention them] with my own two eyes. One time the Prophet ﷺ was brought some goods which he distributed, giving to those that were on his right and to those that were on his left but not those that were in his back. Then a man stood up behind him and said: “O Muhammad! You did not distribute equitably.” He was a black man with shaven hair wearing two white garments. At this the Prophet ﷺ became very angry and said: “By Allah! You will never find, after me, a man as equitable as I.” Later he said: “There will come forth at the end of time a nation – it seems this man belongs to them – who shall recite the Qur’an without it going past their throats. They shall deviate from Islam just as the arrow swerves from its target. Their distinguishing mark is shaving. **They shall not cease to rebel until their last one rebels with the Anti-Christ.** If you meet them in battle,

kill them! They are the most evil of all people and of all creatures.””” Al-Nasa’i narrated it.<sup>76</sup>

28. When ‘Ali  and those that were with him killed him [Dhu al-Khuwaysira] [Page 8] a man said, “Praise belongs to Allah Who has exterminated them and relieved us from them forever!” ‘Ali said – may Allah ennoble his face: “Not at all. By the One in Whose hand lies my soul, there are many of them left in the loins of men and the women have not yet given birth to them. The last of them shall come out with the Anti-Christ.” Another version states: “Out of that man’s progeny shall come a nation, etc.” The

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<sup>76</sup> Narrated by al-Nasa’i and Ahmad with fair chains, al-Tabari in his *Tafsir* (10:156), al-Tabarani in *al-Kabir*, Ibn Abi Shayba (7:559), al-Hakim (1990 ed. 2:160, 2:167) who declared it *sahih* as per Muslim’s criterion, and al-Bayhaqi in *al-Sunan al-Kubra* (2:312 #3538). Al-Maqdisi included it in the sound narrations of his *Mukhtara* (8:230-231) as it is closely confirmed by the above-cited narration of Dhu al-Khuwaysira in the two *Sahihs*; while al-Haythami (6:229-230) indicated that Ahmad’s chain was good and al-Tabarani’s sound. Ahmad’s two versions add: the man “bore the trace of prostration between his eyes.”

rest of this narration from al-Bukhari has been mentioned.

29. The Prophet ﷺ said to 'Ali رضي الله عنه: "Had this man been killed, no two people would have disagreed over the Religion of Allah." [The complete narration states: Abu Bakra – Nafi' ibn al-Harith – said that the Prophet ﷺ passed by a man who was in prostration while he was on his way to pray. After he finished the prayer he came back and saw him still in prostration. Thereupon the Prophet ﷺ stood and said: "Who will kill that man?" One man stood up, rolled up his sleeves, and drew his sword shaking it, but then he said, "O Prophet of Allah! May my father be sacrificed for you, and my mother! How can I kill a man who is prostrating and bearing witness that there is no God but Allah and that Muhammad is his servant and Messenger?" Then the Prophet ﷺ asked again: "Who will kill that man?" One man stood up and said: "I will kill him." He rolled up his sleeves, drew his sword and shook it until his hand trembled and he said: "O Prophet of Allah! How can I kill a man who is prostrating and bearing witness that there is no

God but Allah and that Muhammad is his servant and Messenger?” The Prophet ﷺ said: “By Him in Whose hand is the soul of Muhammad! If you had killed him it would have been the first and last *fitna*.”<sup>77</sup>

Know, therefore, that the root of evil and the nearest thing to it is Ibn ‘Abd al-Wahhab and it is obvious he is from Dhu al-Khuwaysira’s offspring, tribe, and country. The Prophet ﷺ made it clear in his noble hadiths that what is meant is not the early Khawarij. He described the latter-day Khawarij as “young and foolish” and said they would come forth from the East, that is, Najd. Ibn Taymiyya said: “The East in relation to Madina is Najd, where conjecture (*al-hads*) is found and out of which issued Musaylima the Liar.”

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<sup>77</sup> Narrated by Ahmad with a chain of sound narrators as indicated by al-Haythami (6:225) and the co-editor of the *Musnad* – al-Zayn – as well as Ibn Abi ‘Asim in *al-Sunna* (2:457) and al-Haythami in *Zawa’id Musnad al-Harith* (2:713). Another narration specifies that the first man was Abu Bakr and the second ‘Umar. By the time ‘Ali rose, the prostrating man was gone.



Musaylima's very country is that of Ibn 'Abd al-Wahhab, al-Yamama, which lies outside Madina, half-way Eastwards from Makka the Honored, seventeen legs of travel away. It is approximately the same distance from Basra and Kufa. Biographers and other scholars said that the Prophet ﷺ instructed Abu Bakr ؓ to kill the Banu Hanifa who followed Musaylima the Liar. Abu Bakr said: "Their valley shall not cease to be a valley of discors until the end of time. They are a people of usury, ruse, quarrel, envy, rebellion, and alienation. They kill their own brothers and cousins intentionally." As mentioned in the well-known hadith: "They shall remain in evil and affliction due to the liars among them until the Day of Resurrection."<sup>78</sup> Abu Bakr said the same. Their love for Musaylima was of the same nature as the love of the Israelites for the Golden Calf. Allah Most High said **﴿And (worship of) the calf was made to sink into their hearts because of their**

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<sup>78</sup> I did not find it in the sources I consulted but see Ibn Taymiyya, *Minhaj* (1986 ed. 4:492).

**rejection (of the Covenant)** ﴿2:93﴾. Then [Musa] threw it into the water and they drank from it.<sup>79</sup>

Related to this is the narration of Khalid ibn al-Walid who, when he saw Musaylima killed, stood above him, glorified Allah, and ordered that his body be thrown into the well from which they used to drink. They drank from it after that, and Abu Bakr or Khalid ordered one of the Companions to proclaim:

*Woe to al-Yamama without end  
when the carcasses of horses  
Rot in its resounding channel!*

Does any Muslim think that the Prophet's ﷺ invocation and that of his Companions remained unheard, or that what they said concerning Najd was not truthful? No, by Allah! The Muslim believer holds that it was accepted without doubt.

30. The Prophet ﷺ also said: "There will be, towards the end of time, a people <Anti-Christ

<sup>79</sup> Narrated from 'Ali by al-Suddi, Ibn Abi Hatim, and Ibn Jurayj in the books of commentary such as al-Qurtubi, Ibn Kathir, and al-Suyuti's *Tafsirs*. Whoever drank, his face turned yellow if he used to worship the calf. Al-Qushayri in his *Tafsir* related that whoever drank it went mad.

and arch-liars<sup>80</sup> who shall say to you what neither you nor your forefathers ever heard before. Beware of them and keep away from them! Do not allow them to lead you astray nor sow discord among you.”<sup>81</sup> The commentator of the *Mishkat* said: “The Prophet ﷺ is talking about a group who will say to the people: ‘We are scholars and shaykhs and we are calling you to the Religion’ whereas, in fact, they are liars and deceivers.”

31. The Prophet ﷺ also said: “There will come a time when nothing shall remain of Islam except its name, and nothing shall remain of the Qur’an except its writing. Their hearts will have left guidance while their mosque will be attended [only] by their bodies. **They and their scholars will be the worst of all that is under the sun on that day. Out of them dissension came forth, and it shall return back to them.**”<sup>82</sup>

<sup>80</sup> In two other versions in Muslim and Ahmad.

<sup>81</sup> Narrated from Abu Hurayra by Muslim and Ahmad.

<sup>82</sup> Narrated from ‘Ali by al-Bayhaqi in *Shu‘ab al-Iman* (2:311), al-Qurtubi in his *Tafsir* (12:280), al-Dani in *al-Sunan al-Warida fi al-Fitan* (3:454), and, in part, by al-

It is likely that the meaning of his words, “Out of them dissension came forth and it shall return back to them” pertains to *fitna* of Ibn ‘Abd al-Wahhab. This is the apparent meaning, just as he described their characteristic as being the shaving of their heads. Allah ﷻ Himself described the Banu Tamim by saying **﴿most of them have no sense﴾** (49:4). Now, if He described the first of them thus, what about the last of them? The latter were described by the Prophet ﷺ as being “young and foolish” and as “the most evil of all creation and all creatures.”

32. Consider the saying of Allah ﷻ **﴿Lo! those who call you from behind the private apartment, most of them have no sense﴾** (49:4). [Al-Jamal said:] “This verse was revealed about people of Tamim who were calling out to him, ‘Muhammad! Muhammad!’ Hence al-Shafi‘i ؒ declared it illicit (*harâm*) to call out to him by name even for the purpose of veneration and praise, while the Hanafis and Malikis consider there is nothing wrong with it for these purposes.

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Bukhari in *Khalq Af‘al al-‘Ubad* (p. 67); from Mu‘adh ibn Jabal by al-Daylami; and from Ibn ‘Umar by al-Hakim in his *Tarikh Naysabur*.

“This is also the position of certain Shafi‘is such as al-Ghazzali. For if the calling out of the Prophet’s ﷺ name is in the context of extollment then it is part of invoking Divine blessings and greetings upon him. Nor is such a call a literal one consisting in a query, on the part of the caller, for acknowledgment and reply – which can only be at the time of his life and in his presence – whereby one addresses him ﷺ [by name] and asks him to listen at the site of his grave. This is what is forbidden by the saying of Allah ﷻ **﴿Make not the calling of the Messenger among you as your calling one of another﴾** (24:63). As for one who calls the Prophet ﷺ in order to use him as a means or intermediary (*‘alâ sabîl al-tawassul*) and by way of entreaty (*al-isti‘âf*), there is no harm in it. Something similar was practiced by the Pious Predecessors.” This is the end of the excerpt from the commentary on *Dala’il al-Khayrat* by the erudite scholar, Shaykh Sulayman al-Jamal al-Shafi‘i.

33. Also revealed in reference to the Banu Tamim is the verse **﴿O you who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as you shout one**

**to another, lest your works be rendered vain while you perceive not** ﴿49:2-4).

34. Ibn ‘Umar رضي الله عنه said: “The Separatists are the most evil of the creatures of Allah (*al-khawârij shirâr khalqillâh*). They rushed to verses that were revealed about the idolaters and applied them to the believers.”<sup>83</sup>
35. The Prophet ﷺ said: “What I fear most for my Community is a man who interprets away the Qur’an and applies it in all the wrong ways; and a man who deems himself more deserving of this matter [the Imamate] than another.”<sup>84</sup>

<sup>83</sup> Narrated by al-Bukhari without chain in his *Sahih* as part of the chapter-title “Killing the Khawarij” in the book titled *Istibat al-murtaddin wal-mu’anidin wa qitaluhum*.

<sup>84</sup> Narrated from ‘Umar by al-Tabarani in *al-Awsat* with a very weak chain as indicated by al-Haythami (1:187) and al-Suyuti in *al-Jami‘ al-Saghir*. However, it is confirmed by the following *marfû‘* narrations: **1.** “Most of the hypocrites of my Community are its reciters of Qur’an” (*akthar munâfiqî ummatî qurrâ’uhâ*). Narrated (a) from ‘Uqba ibn ‘Amir and (b) ‘Abd Allah ibn ‘Amr ibn al-‘As by Ahmad with sound chains and al-Tabarani in *al-Kabir* (17:179, 17:305) with weak chains as per al-Haythami (6:229-230), (c) from Shurâbil ibn Yazid al-Ma‘afiri by al-Bayhaqi in *Shu‘ab al-Iman*

36. Many reports are narrated condemning the Khawarij in the strongest way, such as the fact that they are the dogs of Hellfire (*kilâb al-nâr*).<sup>85</sup> One of the truthful scholars saw in a dream that red

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(5:362) with a passable chain (*isnâd sâlih*) according to al-Dhahabi in the *Mizan*, and (d) from ‘Usma ibn Malik by al-Tabarani and Ibn ‘Adi. **2.** “What I most fear for my Community is three things: the scholar’s lapse, the hypocrite who disputes about the Qur’an, and [the riches of] the world that shall be opened up for you.” Narrated from Mu‘adh by al-Tabarani in *al-Kabir* (20:138) and Tammam al-Razi in *al-Fawa’id* (2:219). Something similar is narrated by al-Bayhaqi in *Shu‘ab al-Iman* (7:281) and *al-Madkhal* (p. 443) and Ibn al-A‘rabi in *al-Zuhd* (p. 49) with a weak chain from Ibn ‘Umar as stated by al-Haythami (7:203). **3.** “What I most fear for my Community is the silver-tongued hypocrite.” Narrated from ‘Umar ibn al-Khattab and ‘Imran ibn Husayn by Ahmad in his *Musnad*, Ibn Hibban (1:282), al-Bazzar in his *Musnad* (1:434), al-Bayhaqi in *Shu‘ab al-Iman* (2:284), and al-Tabarani in *al-Kabir* (18:237) with a fair chain as stated by al-Maqdisi in *al-Mukhtara* (1:344) and as indicated by al-Mundhiri in *al-Targhib* (1997 ed. 1:75) and al-Haythami (1:187). **4.** Another version has: “the silver-tongued hypocrite that argues over the Qur’an.” Narrated without chain by Ibn ‘Abd al-Barr in *Jami‘ Bayan al-‘Ilm* (2:1200 #2360).

<sup>85</sup> Narrated from the Prophet ﷺ by Abu Umama in Tirmidhi (*hasan*), Ibn Majah, and Ahmad (four chains); by ‘Abd Allah Ibn Abi Awfa in Ibn Majah and Ahmad, the latter with two reports, one of them specifically naming the Azraqi subsect.

dogs were entering the gates of his city. He told others of his dream and, soon after that, [Page 9] the gang of the Wahhabis – the Khawarij – entered the city from the same gates. The people wondered at this and his dream confirmed the hadith stating that they are the dogs of Hellfire as well as other than that.

37. The Azraqis (*al-azâriqa*) were a subset of the Khawarij who declared war against the Imam ‘Ali ibn Abi Talib – may Allah ennoble his face – from the Banu Hanifa.<sup>86</sup> They were followers of Nafi‘ ibn al-Azraq and are the closest of all sects to Ibn ‘Abd al-Wahhab who holds the exact same doctrine as they held, namely:

- ◊ Dissociation (*barâ’a*) from the position of the Muslims.
- ◊ Declaring Muslims apostate.
- ◊ Massacring Muslims including children.
- ◊ Declaring licit the property of Muslims, whom they consider disbelievers.
- ◊ Branding the regions of the Muslims “the Abode of Disbelief” (*dâr al-kufr*) and all that reside therein, disbelievers.

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<sup>86</sup> Al-Ash‘ari, *Maqalat al-Islamiyyin* (1995 ed. 1:167-174).



- ◊ Declaring illicit the meat of animals slaughtered by Muslims.
  - ◊ Declaring illicit marriage with Muslims.
  - ◊ Labeling the Muslims “the disbelievers of the Arabs” (*kuffâr al-‘arab*) and “idol-worshippers” (*‘abadat al-awthân*).<sup>87</sup>
  - ◊ Declaring about the Muslims: “We do not accept from them except they become Muslim or the sword!”
  - ◊ Claiming the Qur’an as a basis for all of the above.
  - ◊ Claiming al-Khidr’s slaying of the child (cf. Qur’an 18:74, 80) as their justification for their slaying of children; but the Arch-Interpreter of the Qur’an, Ibn ‘Abbas عليه السلام, told them, “If you know of the children what al-Khidr knew of the child, then go ahead and slay them.”
38. In *Sahih Muslim*: “Between the creation of Adam and the rising of the Hour there will come no people worse than the Anti-Christ.” Another version states, there shall be no event worse than the Anti-Christ.”<sup>88</sup>

<sup>87</sup> Cf. fatwa of Ibn Baz on those who visit *Awliya*’s graves.

<sup>88</sup> Both narrations from ‘Imran ibn Husayn in Muslim. The latter is also in Ahmad, who also narrates a third

39. In al-Bukhari from Anas رضي الله عنه: “There is not a single year that passes except the one following it is worse.”<sup>89</sup>
40. Also in al-Bukhari from Mirdas al-Aslami رضي الله عنه, the Prophet ﷺ said: “The righteous shall disappear one after another and there shall remain only the dregs, such as the chaff of barley and dates – and Allah shall not care a whit about them.”<sup>90</sup> Imam al-Nawawi said: “*I do not care a whit about So-and-so* means: I do not pay attention to him nor concern myself with him.”

**It is very clear, therefore, that the great Anti-Christ who will be killed by the Prophet ‘Isa عليه السلام will be preceded by weaker and less significant Anti-Christ. Also, every following year is worse than the one that precedes it, and when the right-**

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version with the wording: “No dissension worse than the dissension of the Anti-Christ.”

<sup>89</sup> Narrated from Anas by al-Tirmidhi (*hasan sahîh*) and Ahmad with a sound chain which he also produced for a second version stating “a single year or a single day.” Al-Bukhari also narrates it from Anas with the wording, “No time comes upon you except the one following it is worse.”

<sup>90</sup> Narrated from Mirdas by al-Bukhari with two chains.

**eous disappear, Allah will not care about the rest and will empower the people of Najd and their followers over them.**

41. Al-Nasa'i narrated that the Prophet ﷺ said: "Any man that comes forth and creates divisions or sects in my Community, cut off his head."<sup>91</sup> This was mentioned in *Mishkat al-Masabih*.
42. The following hadith is a great proof against them and is very explicit. From Ibn 'Abbas, the Prophet ﷺ said: "At the end of time groups of people will come forth with human faces and devils' hearts. The closest things to them are the wolves in the wilderness. There is not, in their hearts, one jot of the mercy of Allah. They will shed the blood of others in abundance. They will not leave one shameful act except they will do it. If you make a pact with them they will betray you, and if you hide away from them they will seek to harm you. Their small boys are corrupt, their young men are scoundrels, and their old

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<sup>91</sup> Narrated from Usama ibn Sharik by al-Nasa'i with a good chain – an authentic narration confirmed by similar narrations from 'Arfaja in Muslim, Ahmad, Abu Dawud, and al-Nasa'i.

men are immoral. They do not order goodness nor forbid evil. Support from them is a humiliation and need of them is destitution. Among them are those who treat the Sunna as nothing. Among them innovation is rampant and it is considered Sunna. At that time Allah shall empower the most evil among them. Then the best of them shall summon the people but the latter will not respond to them.”<sup>92</sup>

43. The Prophet ﷺ also said: “The earth never groaned with a clamor greater than that caused by the two sins of shedding innocent blood and washing after the impurity caused by fornication.”<sup>93</sup>

<sup>92</sup> A forgery narrated from Ibn ‘Abbas by al-Tabarani in his *Saghir* and *Awsat* with a chain containing Muhammad ibn Muawiya al-Naysaburi who is abandoned as a narrator and al-Dhahabi said of him, “He is a liar” in his summary of Ibn al-Jawzi’s *Mawdu‘at*, *Tartib al-Mawdu‘at* (p. 286 #1018).

<sup>93</sup> Narrated from ‘Ali by al-Daylami with a weak chain as stated by al-‘Ajluni in *Kashf al-Khafa* (2:27), with a wording adding, “and sleeping before sunrise.” Abu Nu‘aym in his *Hilya* (2:217 #1992) narrated from Zayd ibn Thabit that the Prophet ﷺ said: “By Him in Whose Hand is my soul, never on the face of the earth was committed greater evil in the sight of Allah, after polytheism, than the shed-

44. The Prophet ﷺ also said: “Whoever bears arms against us is not one of us.”<sup>94</sup>
45. At the end of the hadith of Hudhayfa: “I said, ‘Is there, after this good, any evil, O Messenger of Allah?’ He said, ‘Yes, the evil of those who call others while standing at the gates of the Fire.’ I said, ‘O Messenger of Allah! Describe them for us.’ He said: ‘They are a people of our complexion’ – meaning people like us – ‘saying the same exhortations as we do and speaking our languages.’ I said, ‘What are your orders for me concerning them in case this happens in my lifetime?’ He said, ‘Stick to the Congregation of the Muslims.’ I said, ‘What if there is no Congregation?’ He said: ‘Isolate yourself from those sects even if you must bite on the trunk of a tree, until death comes to you while you are in that state.’”<sup>95</sup>

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ding of innocent blood (*dam harâm*). By Him in Whose Hand is my soul! Truly the earth groans to Allah outloud and asks Him permission, concerning him who commits such an act, to swallow him alive.”

<sup>94</sup> Narrated from Abu Musa, Ibn ‘Umar, and others by al-Bukhari and Muslim.

<sup>95</sup> Narrated from Hudhayfa ibn al-Yaman by al-Bukhari and Muslim.

46. A narration in Muslim states: “There will be, after me, leaders that do not follow my guidance nor conform to my Sunna. Among them shall rise men with the hearts of devils inside human bodies.”<sup>96</sup>
47. The Prophet ﷺ also said: “There are seven men whom Allah has cursed, and every Prophet’s invocation is answered:
- He who adds something to the Book of Allah;
  - He who denies the divine foreordained Decree (*qadar*);
  - He who treats as licit what Allah has made forbidden;
  - He who treats as licit those of my Family (*‘itra*) whom Allah has made forbidden;
  - He who abandons my Sunna;
  - He who is in charge of distributing the spoils acquired without war, but does not convey them to their rightful owners;
  - He who imposes himself upon others by tyranny, elevating thereby those whom Allah

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<sup>96</sup> Narrated from Hudhayfa ibn al-Yaman by Muslim, Ibn Sa’d in his *Tabaqat*, and Ibn ‘Asakir in his *Tarikh*.

abased, and abasing those whom He elevated.”<sup>97</sup>

These seven traits are all found in ‘Abd al-‘Aziz ibn Sa‘ud except the denial of the Divine Decree.

48. Also narrated in *al-Jami‘ al-Saghir* is the following hadith: “There will be a dissension in which a man shall rise in the morning a believer and turn in as a disbeliever in the evening except him

<sup>97</sup> Narrated from ‘Amr ibn Shaghawi by al-Tabarani in *al-Kabir* (17:43) with a fair chain according to al-Suyuti in *al-Jami‘ al-Saghir* – confirmed by al-Munawi in *Fayd al-Qadir* but contradicted by al-Haythami (1:176); and from ‘A’isha – without mention of the sixth item – by al-Tirmidhi, al-Tahawi in *Sharh Mushkil al-Athar* (9:84-86 #3460-3462=4:366-367), Ibn Hibban (13:60 #5749), al-Hakim – also from Ibn ‘Umar – (1:36, 2:225, 2:525, 4:90), and Ibn Abi ‘Asim in *al-Sunna* (#44, #337), “with a sound chain” according to al-Suyuti in *al-Jami‘ al-Saghir* and al-Daylami as stated by al-Munawi in *Fayd al-Qadir*, “a weak chain” according to al-Arna’ut in his edition of Ibn Hibban. See also al-Haythami, *Mawarid al-Zam’an* (p. 42). Al-Dhahabi in his notes on the *Mustadrak* calls it “a wholly denounced narration” (*hadith munkar bimarra*) while in *al-Kaba’ir* (p. 166) he declares its chain sound! Al-Tirmidhi declared as “more correct” the same hadith narrated through a *mursal* chain [by Ibn Abi Hatim in his *‘Ilal al-Hadith* (2:91)] from Zayn al-‘Abidin ‘Ali ibn al-Husayn ibn ‘Ali, from the Prophet ﷺ.

to whom Allah shall give life with knowledge.”  
That is: whose heart He will keep alive with knowledge.<sup>98</sup>

49. Also in *al-Jami‘ al-Saghir* there is the hadith whereby the Prophet ﷺ said: “There will be a dissension.” They asked: “What should we do, O Messenger of Allah?” He replied: “You must go back to your beginning.” Al-Tabarani narrated it in *al-Kabir* from Abu Waqid.<sup>99</sup>

<sup>98</sup>Narrated from Abu Umama by Ibn Majah and al-Darimi with a weak chain but the hadith is sound without the phrase “except him to whom Allah shall give life with knowledge,” from Abu Hurayra by Muslim, al-Tirmidhi (*hasan sahih*), and Ahmad; from Anas by al-Tirmidhi (*gharib*); from al-Dahhak ibn Qays and al-Nu‘man ibn Bashir by Ahmad; from Hudhayfa, Jundub ibn Sufyan, Sa’d ibn Abi Waqqas, and Ibn ‘Abbas by al-Tabarani as per al-Haythami (7:301-4, 309); and, in the *ahlās* hadiths, from Abu Musa and Ibn ‘Umar (cf. above, #20, 22).

<sup>99</sup>A fair hadith as narrated from Abu Waqid by al-Tabarani in *al-Kabir* (3:249, 20:43) and *al-Awsat* since al-Haythami (7:303) said its chain contains ‘Abd Allah ibn Salih [al-Juhani] who was declared trustworthy although there is some weakness in him, but the rest of its narrators are the men of sound hadith. On Ibn Salih see al-Dhahabi, *Mizan* (2:440-445 #4383). Al-Arna’ut and Ma’ruf said of him in *Tahrir al-Taqrir* (2:222 #3388): “Truthful (*sadûq*), his memorization



50. The Prophet ﷺ also said: “I warn you against seven kinds of dissension”<sup>100</sup> mentioning, among them, a dissension that hails from the East – that is, Najd – and a dissension that hails from within Sham – and that is al-Sufyani. [Page 10]
51. From Ibn Mas‘ud رضي الله عنه, the Prophet ﷺ said: “After me will come leaders who will declare you apostates while you are obeying them and, if you disobey them, they shall kill you. They are the leaders of disbelief (*a’immat al-kufr*) and the heads of misguidance (*ru’ûs al-dalâla*).” Narrated by Abu Ya‘la in his *Musnad* and al-Tabarani.<sup>101</sup>

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leaves something to be desired, of fair narrations in follow-ups (*al-mutâba‘ât*).”

<sup>100</sup> Narrated from Ibn Mas‘ud by al-Hakim (1990 ed. 4:515) who declared it *sahîh* and al-Dhahabi concurred, and by Nu‘aym ibn Hammad in *Kitab al-Fitan* (1:55).

<sup>101</sup> Narrated from Abu Barza by Abu Ya‘la in his *Musnad* (13:437) and al-Tabarani in his *Kabir* and *Awsat* with a very weak chain al-Haythami said contains Ziad ibn al-Mundhir, “an abandoned liar,” cf. Ibn ‘Adi, *al-Kamil* (3:189-190); and from Ibn Mas‘ud by Ibn ‘Asakir. Al-Haythami then cites the hadith from Ibn ‘Abbas that the Prophet ﷺ said: “There will rule over you leaders who are worse than the Zoroastrians” in al-Tabarani’s *Saghir* and *Awsat* with a sound chain.

52. The Prophet ﷺ said: “After me there shall be sultans at whose doors dissensions shall stand the way camels throng at the drinking-stations. They shall not give anyone anything except they will take away from his Religion in the same proportion.” Narrated by al-Tabarani and al-Hakim from ‘Abd Allah ibn al-Harith.<sup>102</sup>
53. The Prophet ﷺ also said: “Leaders shall rule over you who will control what you own, speak to you and lie, and do the worst of deeds. They will not tolerate other than you treat well the worst of them and believe their liars. If you were to give them their due they would never accept it. Whoever is killed because of their transgressions is a martyr (*shahîd*).” The narrator added:

<sup>102</sup>Narrated from ‘Abd Allah ibn al-Harith by al-Hakim (1990 ed. 3:734) with a very weak chain containing Hassan ibn Ghalib who is abandoned as a narrator (*matrûk*) according to al-Haythami (5:246) and al-Munawi in *Fayd al-Qadir*, although al-Suyuti graded the narration sound in *al-Jami‘ al-Saghir* and this is correct as a *mawqûf* report from Ibn Mas‘ud narrated by al-Azdi in his *Jami‘* – appended to ‘Abd al-Razzaq’s *Musannaf* (11:317) – with a sound chain, Abu Nu‘aym in *Fadilat al-‘Adilin* (p. 180), Ibn ‘Abd al-Barr in *al-Tamhid* (13:57); and from Wahb by al-Bayhaqi in *Shu‘ab al-Iman* (7:49) and Abu Nu‘aym in the *Hilya* (4:29-30).

“He told them this so that they would prepare themselves for what they were about to face and bear it with steadfastness.”<sup>103</sup>

54. It was also narrated from the Prophet ﷺ that the dream is an inspiration from Allah ﷻ.<sup>104</sup> Some of them are glad tidings and some are warnings, and they are almost all true at the the end of time if one is a truthful and masterful person.<sup>105</sup> Furthermore, it is not permissible to lie about one’s

<sup>103</sup> Narrated from Abu Sulala or Abu Salama al-Sulami by al-Tabarani in *al-Kabir* (22:362) with a weak chain as indicated by al-Suyuti in *al-Jami’ al-Saghir*, al-Munawi in *Fayd al-Qadir*, al-Dhahabi, and al-Haythami; but Ibn Hajar in *al-Isaba* (7:184) cites other chains for it. Al-Bukhari cites it without chain in his *Tarikh*.

<sup>104</sup> Mass-narrated hadith in al-Bukhari and Muslim: “The true dream is one-fortysixth part of prophecy.” Another hadith of the Prophet ﷺ in al-Bukhari states: “After me the only Prophecy is the true dream of the believer.” It is also narrated from ‘Ubada ibn al-Samit ؓ that the Prophet ﷺ said: “The dream of the believer is speech spoken by the servant with His Lord in sleep.” (*ru’yâ al-mu’min kalâmun yukallimu bihi al-‘abdu rabbah fî al-manâm*). Al-Dulabi (d. 310) narrated it in *al-Kuna wa al-Asma’*. Al-Haythami said: “Al-Tabarani relates it and its chain contains a narrator not known to me.”

<sup>105</sup> Al-Tirmidhi and Ahmad narrate with a sound chain from Abu Hurayra that the Prophet ﷺ said: “At the end of time the dream of the Believer will seldom prove false.”

own dream. Whoever lies about his own dream is ordered in the next life to tie up two strands of fire – an unattainable proposition.<sup>106</sup>

Among the strange things that tookplace is that in the year 1214 [1799] in the sacred month of Dhu al-Qi‘da I saw in a dream that I had arrived in Makka the Ennobled. I entered the Holy Mosque and saw that Allah had raised up the Ka‘ba, including the Corner of Felicity (*al-rukn al-as‘ad*). I did not circumambulate its foundation except crawling on the ground, and I kissed the ground on the spot opposite the Corner due to the disappearance of the Corner. I woke up very fearful. I remembered the dream of our Master, the Pole of Saints ‘Abd Allah ibn al-Haddad (d. 1132/1720). His student al-Ahsa‘i mentions it in his book *Tathbit al-Fu‘ad* thus:

My master said: “I saw in a dream as if I were at the Ka‘ba. The Corner of Felicity seemed thinner. Had I seen it rise up it would have been a terrible

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<sup>106</sup> Al-Bukhari, al-Tirmidhi, Ibn Majah, and Ahmad narrate from Ibn ‘Abbas that the Prophet ﷺ said: “Whoever falsely claims to have dreamt of something shall be punished on the Day of Resurrection so that he will have to tie up two extremely thin strands (*sha‘iratayn*) and he cannot tie them up.”

sign. But I interpreted it to mean that there would be a war in Makka between the descendents of the Prophet ﷺ.”

This took place.<sup>107</sup> Later, I looked for someone in the Mosque to speak to him. All I found was a man sewing a garment at the dome behind the Well of Zamzam. I stayed there and began to criticize the Sharif Ghalib [ibn Mas‘ud ibn Sa‘id] (d. 1231), the governor of Makka. I said: “Why did he not build up the House since he is able to rebuild it in gold and silver or other than that?” The man replied: “Dear Master, we are waiting to see what will come our way from yonder,” and he pointed toward Najd. That very year the Sharif Ghalib signed a truce with them and the followers of Muhammad ibn ‘Abd al-Wahhab performed pilgrimage.<sup>108</sup> They displayed their innovation in Makka for all to see, in so many

<sup>107</sup> Between Sharif Ghalib and Sharif ‘Abd Allah ibn Surur in 1204-1205, cf. Dahlan, *Khulasat al-Kalam* (2:226-227).

<sup>108</sup> The truce was signed in 1213 with ‘Abd al-‘Aziz ibn Muhammad ibn Sa‘ud, after which the Wahhabis entered Makka peacefully and performed pilgrimage three years in a row (1213-1215), then withdrew again after fighting flared up, by which time the Hijaz tribes had been converted to the Wahhabis. Cf. Dahlan, *Khulasa* (2:267-269).

places. We seek refuge in Allah from the advent of open transgression and disobedience! It may be that Allah will bring a victory or some matter He intends.

55. Concernin the blame of the Banu Hanifa, Banu Tamim, and Banu Wa'il: the evidence is abundant. It is enough that the majority of the Khawarij come from those tribes. Allah ﷻ described them as **﴿a people of force and might﴾** (48:16). Glory to Him Who permitted that their force and might be turnd to the commission of disobedience and sins! The poet said:

*Whoever becomes powerful turns thief–  
No-one is safe from his treachery.  
And whoever becomes poor–  
He is eaten alive.*

Hence you see that with the force and might of their exertions in their religion, they took over the entire region and imposed themselves on the servants of Allah. Allah ﷻ yet lavishes on them His favors in order to lead them to perdition. He said, **﴿Think they that in the wealth and sons wherewith We provide them We hasten unto them with good things? Nay, but they perceive not﴾** (23:55-56).

The tyrant – Tâghiya – Muhammad ibn ‘Abd al-Wahhab is from Tamim and the chief leader of the rebellious sect, ‘Abd al-‘Aziz ibn Sa‘ud, is from Wa’il. It is related that the Prophet ﷺ said: “In the beginnings of my Prophethood I used to make myself known to the [Arabian] tribes every [Hajj] Season. None of them responded to me with a response more foul or despicable than the Banu Hanifa.”<sup>109</sup>

The Hanbali Ibn al-Qayyim said in *I‘lam al-Muwaqqi‘in*: “Abu al-Darda’ used to say, ‘Beware the insight of the scholars of knowledge (*ittaqû firâsat al-‘ulamâ’*), and be on your guard lest they witness against you with a testimony that shall fling your face down into the Fire. For, by Allah! verily it is Truth itself which Allah throws into their hearts.’ The origin of this saying is a Prophetic hadith narrated in al-Tirmidhi: ‘Beware the sight of the Believer for, truly, he sees with the Light of Allah!’ Then the Prophet ﷺ recited: **﴿Lo! Therein lie portents for those who read the signs﴾** (15:75).”<sup>110</sup>

<sup>109</sup> I could not find this narration in the books I consulted.

<sup>110</sup> Ibn al-Qayyim, *I‘lam al-Muwaqqi‘in* (1:64). A sound (*sahîh*) hadith narrated from Abu Sa‘id al-Khudri by al-

Tirmidhi (*gharīb*), al-Bukhari in his *Tarikh* (7:354), al-Tabari and Ibn Kathir in their *Tafsirs* (14:31-32 and 2:556), Abu Nu‘aym in *al-Hilya* (10:281), al-Khatib in *al-Tarikh* (3:191, 7:242), and others, all with weak chains due to ‘Atiyya al-‘Awfi who concealed his sources; and from Abu Umama al-Bahili by al-Tabarani in *al-Mu‘jam al-Kabir* (8:121) and *Musnad al-Shamiyyin* (2:407) with a fair (*hasan*) chain according to al-Haythami in the chapter on *firāsa* in *Majma‘ al-Zawa‘id* (10:268); Ibn ‘Abd al-Barr in *Jami‘ Bayan al-‘Ilm* (1:677 #1197) with a fair chain according to al-Zuhayri; Abu Nu‘aym in *Hilya al-Awliya‘* (6:118); al-Khatib in *al-Tarikh* (5:99); al-Bayhaqi in *al-Zuhd al-Kabir* (p. 159-160 #358); al-Suyuti who declared it fair (*hasan*) in *al-La‘ali‘ al-Masnu‘a* (2:329-330) as did al-Shawkani in *al-Fawa‘id al-Majmu‘a* (p. 243-244); and through the trustworthy hadith master Muhammad ibn ‘Awf al-Himsi by al-Quda‘i in *Musnad al-Shihab* (1:387=1:476). Shaykh Mahmud Mamduh in his monograph *Bisharat al-Mu‘min* establishes that the hadith is *sahīh* and confirmed by another narration whereby the Prophet ﷺ said: “Allah has servants who know [truth] through reading the signs” (*tawassum*). Narrated from Anas by al-Bazzar in his *Musnad* as cited in *Zawa‘id Musnad al-Bazzar* (4:243), al-Tabarani in *al-Awsat* (#2956), al-Tabari, al-Qurtubi, and Ibn Kathir in their *Tafsirs* (14:32, 10:43, and 2:556), al-Quda‘i in *Musnad al-Shihab* (2:170), and both Abu Nu‘aym and Ibn al-Sunni as stated by al-‘Ajluni in *Kashf al-Khafa‘* (1:42 #3632), all with fair chains according to Ibn Hajar in *Mukhtasar al-Zawa‘id* (2:506 #2302), al-Haythami (10:268), and al-Sakhawi in *al-Maqasid al-Hasana* (p. 20).



I was told the following by a venerable old man with light in his face, known for his piety, who has passed the age of eighty, one of our masters of the Abu ‘Alawi family who was born and raised in Makka and often goes to Madina. His name is Musa ibn Hasan ibn Ahmad al-‘Alawi and he is descendent of our Master ‘Uqayl ibn Salim, the brother of our Master the famous Pole of Saints and great Shaykh, Abu Bakr ibn Sâlim. He said:

I was in Madina a long time ago when we used to study at the hands of Shaykh [*Muhaddith*] Muhammad Hayat [al-Sindi al-Madani] (d. 1163/1750). Muhammad ibn ‘Abd al-Wahhab used to visit Shaykh Muhammad Hayat frequently as well as others. I would hear from those known for their righteousness and from the Ulema certain insights they had reached concerning Ibn ‘Abd al-Wahhab. They would say: “This man will deviate and Allah shall lead to perdition, through him, whomever He wishes to keep away from His Mercy and immersed in rebellion.

And so it was, their vision was proven right. Even Muhammad ibn ‘Abd al-Wahhab’s father,

‘Abd al-Wahhab, foresaw this in him and reptoved him much as well as warned others about him.

Abu al-‘Abbas ibn Taymiyya said in *Minhaj al-Sunna*:

The man of innovation is the one who thinks he is right, such as the Khawarij and [Page 11] the Nasiba who raised the flag of war and enmity against the congregation of the Muslims, committing pure innovation and declaring all those who did not agree with them to be disbelievers. When they did this, their harm to the Muslims was greater than the harm of oppressors. Hence the Prophet ﷺ ordered that we fight against them whereas he forbade us to fight against oppressive leaders. The sound (*sahîh*) narrations from him concerning the Khawarij are mass-narrated.... Tyrants (*al-zalama*) are fought over the lower world; as for innovators (*ahl al-bid‘a*), such as the Khawarij, they strive for the corruption of the Religion which people follow: therefore, they are opposed over the Religion.<sup>111</sup>

56. Ibn Abi Hatim narrated in his *Tafsir* the saying of ‘Abd Allah ibn ‘Amd ibn al-‘As: “Never was

<sup>111</sup> Ibn Taymiyya, *Minhaj al-Sunna* (1986 ed. 5:149-151).

there one turn of the century since the beginning of the world except something extraordinary took place at that time.” The commentator<sup>112</sup> continues:

- ◇ At the onset of the second century of this Community [after the Hijra] there was the dissension of al-Hajjaj and you have no idea of its magnitude!
- ◇ The turn of the third century of this Community saw the dissension of al-Ma'mun, his wars against his brother, and his inquisition of the people over the createdness of the Qur'an. This was the greatest of dissensions.
- ◇ At the turn of the fourth century al-Qarmati came out and there was the dissension of al-Muqtadir who was deposed, then allegiance was sworn to Ibn al-Mu'tazz, then al-Muqtadir was brought back and the Chief Judge was decapitated along with many scholars. Never before in the history of Islam had a judge been executed. Then followed a dissension in which

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<sup>112</sup>“The commentator” is al-Suyuti, whose book *Tarikh al-Khulafa'* ends with the section being quoted by the author beginning with Ibn Abi Hatim's narration until the words “seemed small in comparison.”

the word of the Muslims became dispersed and scattered, each trying to overcome the other. This has gone on until our time. An instance of this was the creation of the 'Ubaydi state. There is no need to elaborate on their corruption, their disbelief, and their murder of the scholars and the righteous.

- ◇ The turn of the fifth century saw the dissension of al-Hakim bi Amr Iblis – the Ruler by order of the Devil – not to call him al-Hakim bi Amrillah. There is no need to elaborate on what he did.
- ◇ The turn of the sixth century saw the fall of al-Sham and [especially] al-Qudus to the Franks.
- ◇ The turn of the seventh century saw a rise in the cost of living such as had never been witnessed since the time of the Prophet Yusuf عليه السلام. It was also the beginning of the Mongolian invasion.
- ◇ The turns of the eighth and ninth centuries saw the great calamity of the Tatars in which seas were formed out of the blood of the Muslims.
- ◇ The turn of the tenth century saw the trial of Timur-Lang next to which that of the Tatars seemed small in comparison.

The commentator [al-Suyuti] stops here.

- ◇ The turn of the eleventh century saw the first appearance of Shah Isma'il in the non-Arab countries.<sup>113</sup> He revived the heresy of the Rafidis. The Sultan Abu Yazid Khan killed him then was killed by Misr ibn Salim.
- ◇ The turn of the twelfth century saw the advent of Tahmas Nadir Shah and the rise of Rafidi power in Persia and India.
- ◇ The turn of the thirteenth century saw the dissension of Muhammad ibn 'Abd al-Wahhab, his condemnation of the present and past Community as disbelievers, and his revilement of the Muslims, both the living and the dead. This was a greater dissension all those before it. May Allah relieve the Muslims from it and protect them from its harm. Also at that time, the infidel king of Naybar killed Nakriz so as to rule over the Muslims in India, while the French took Cairo and Alexandria for three years. Then Allah expelled them.

May Allah grant the Sultan to destroy the ruler of Najd who opposed the main body of the Muslims and declared them disbelievers!

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<sup>113</sup> Founder of the Safavi Dynasty in Western Persia.

57. Ibn al-Jawzi narrated in his book *Talbis Iblis* with his chain from Ibn ‘Umar رضي الله عنه that ‘Umar ibn al-Khattab رضي الله عنه said one day, addressing the people in al-Jabiya: “The Prophet ﷺ stood among us and said: ‘Whoever wants to reside in the center of Paradise, let him stick to the Congregation (*al-jamâ’a*). For Satan is with the lone man, but he is farther from the pair.’”<sup>114</sup>
58. From ‘Arfaja رضي الله عنه: “I heard the Messenger of Allah ﷺ say: ‘<The Hand of Allah is over the congregation> and Satan is with those who separate from them.’”<sup>115</sup>
59. Usama ibn Sharik رضي الله عنه: “I heard the Messenger of Allah ﷺ say: ‘The Hand of Allah is with the congregation. Who strays from them, the devils seize him as the wolf seizes the stray sheep.’”<sup>116</sup>

<sup>114</sup>Narrated from ‘Umar by al-Tirmidhi (*hasan sahîh gharîb*), Ahmad with a sound chain according to Shakir in the *Musnad* (1:239 #177), and al-Hakim among “nine sound narrations establishing the Consensus of the Ulema is a proof in Islam.”

<sup>115</sup>Narrated from ‘Arfaja by al-Nasa’i and Ibn Hibban in his with a sound chain according to Suyuti in *al-Jami’ al-Saghir*. The bracketed phrase is also narrated by al-Tirmidhi (*hasan*).

<sup>116</sup>Narrated from Usama by al-Tabarani in his *Kabir* with a weak chain as indicated by al-Haythami.

60. From Mu‘adh ibn Jabal رضي الله عنه, the Prophet ﷺ said: “Satan is the wolf of humankind just as the wolf of the sheep takes away the stray sheep. Therefore, stay away from divisions and stick to the Congregation, the mass of the people, and the mosque.”<sup>117</sup>
61. From Abu Dharr رضي الله عنه, the Prophet ﷺ said: “Two are better than one, and three are better than two, and four are better than three. Therefore, stick to the congregation. Allah will not make my Community agree on other than right guidance.”<sup>118</sup>

If the reader wishes to expand on the material quoted he should look up the book *al-Sawa‘iq wa al-Rudud* – which we mentioned before – as well as the two refutations of the Najdi written by his brother, the erudite scholar Sulayman ibn ‘Abd al-Wahhab,

<sup>117</sup> Narrated from Mu‘adh and Abu Dharr by Ahmad with two chains that are discontinuous (*munqati‘*) but nevertheless respectively fair and sound cf. al-Zayn in the *Musnad* (16:172 #21928, 16:200 #22006), al-Haythami, and al-Suyuti in *al-Jami‘ al-Saghir*.

<sup>118</sup> Narrated from Abu Dharr by Ahmad with a weak chain as per al-Haythami and al-Zayn in the *Musnad* (15:480 #21190). See also the narration of Hudhayfa cited above (#45) and [sunnah.org/publication/encyclopedia/html/taqlid.htm](http://sunnah.org/publication/encyclopedia/html/taqlid.htm).

who excelled in them. Let the reader also look up the major refutation of the Najdi in ten parts by the great erudite scholar Ahmad ibn al-Qabbani al-Shafi'i.

### **Outline of *Misbah al-Anam***

We now proceed with the [outline of the] seventeen chapters of this book by briefly describing each.

#### **Chapter One**

Exposition of the doctrine of Divine Oneness (*al-tawhîd*) and what contradicts it; the Prophetic miracle (*al-mu'jiza*) and the saint's miracle (*al-karâma*); evidence that the latter is possible for the Friend (*walî*) of Allah by Consensus and that none denies this except the Khawarij and the innovators.

#### **Chapter Two**

In which it can be learned that the so-called "Oneness of Godhead" (*tawhîd al-ulûhiyya*) is part of the general meaning of the "Oneness of Lordship" (*tawhîd al-rubûbiyya*) and that the fiendish Najdi



went astray by differentiating between them.<sup>119</sup> The conclusion of the chapter consists in a refutation of his method of quoting the verses revealed to the Prophet ﷺ against the disbelievers, in order to apply them to the people of Islam! May Allah fight the Najdi and treat him according to His justice. Amin.

### Chapter Three

Refutation of the Najdi's claim whereby visiting the righteous (*al-sâlihîn*) and believing in them consists in major association with Allah (*shirk akbar*)! [Page 12] Refutation of his words uttered against the Imam of scholars and the Scholar of poets, Imam al-Busiri (d. ~694) who said, addressing the Prophet ﷺ [in *Qasidat al-Burda*]:

*O noblest one in all creation!  
I have none with whom I can seek shelter  
Other than you on the Day  
The Universal Event shall befall.*<sup>120</sup>

<sup>119</sup> See on this, Abu Hamid Ibn Marzuq's [Muhammad al-'Arabi ibn al-Tubbani al-Maliki al-Maghribi al-Makki (d. 1390)] demonstration in his landmark 2-volume refutation *Bara'at al-Ash'ariyyin min 'Aqa'id al-Mukhalifin*.

<sup>120</sup> Cf. above, n. **Error! Bookmark not defined.** See the refutation of Ibn 'Uthaymin's objections to these same lines

In this chapter we establish the permissibility of seeking means (*tawassul*) with the Prophets and the Friends of Allah as well as calling upon them by name whether alive or dead. The topic comes up frequently in his book, as can be seen in Chapter 7 and, particularly, Chapter 14. All the evidence was compiled concerning it, the sound narrations as well as the Consensus of the Community and the statements of the Imams. I do not think that the reader will find such an extensive presentation of this evidence in any other book except in *al-Sawa'iq wa al-Ru'ud*, whose author was thorough and went into great detail in many places. *Tawassul* comes up again in the conclusion of our book in Chapter 17. Examine carefully the material shown, dear reader, and the truth and correct view will appear to you clearly. I did not go to great lengths concerning it except to reiterate that there is Consensus about the permissibility of *tawassul*, whether through the living or the dead, through the Prophets and the Saints.

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by Shaykh 'Isa ibn Mani' al-Himyari in his monograph *Bayan 'Uluw Maqam al-Nabi* ﷺ. Pay no attention to Shaykh 'Abd Allah al-Ghumari's unenlightened criticism of the same line in *Irshad al-Talib al-Najib bima fi al-Mawlid al-Nabawi min al-Akadhib*.

#### Chapter Four

Exposition of the high station of the Friends of Allah and of the fact that the worlds do not worship them besides Allah in spite of such high station.

#### Chapter Five

Exposition of the fact that even if those who are ignorant and commit errors in this Community do something tantamount to idolatry and disbelief, nevertheless, this does not make them polytheists nor disbelievers. They are excused on the basis that they are mistaken and ignorant. This remains the case until they clearly grasp the reason behind the fact that he who contravenes such-and-such becomes a disbeliever. This education is obtained through the invitation of an imam or his deputy and through their demonstration of the fact to him in clear and unambiguous fashion.

#### Chapter Six

Exposition of the separation of the Community into sects and the necessity to adhere to the largest mass of the people (*al-sawâd al-a'zam*), who are the People of the Way of the Prophet and the Congrega-

tion of the Muslims (*Ahl al-Sunna wa al-Jamâ'a*) formed by the Hanafis, the Malikis, the Shafi'is, and the Hanbalis.

### Chapter Seven

This is the central argument of the book. The chapter establishes the truth of the miracles of the saints after their death and lists those who related examples of this among the major verifying scholars and authoritative jurists. The chapter further establishes the permissibility of seeking aid (*istighâtha*) and means (*tawassul*) with the living and the dead. The chapter mentions the added benefit of mankind's growth in the different worlds – each of which is defined – and the unique distinction of the souls of Prophets and saints apart from others.

### Chapter Eight

If someone asks: "You affirm the reality of the miracles of the Prophets and Saints whether they are alive or dead, and you declare it obligatory to believe in them; however, we find that, in our time, there are those of the people of Najd and their predecessors in misguidance, who have destroyed the domes of [the

graves of] the saints and dug up their graves in contempt of them. They have also detained or killed many living saints. Why, then, did nothing happen to those who committed such acts, for their punishment was not hastened nor did the Divine revenge befall them in the world?" Such a questioner did not think of the saying of Allah ﷻ: **«Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure)»** (54:46). The end of the chapter mentions the ruling that applies in case Allah revives the dead man as a gift granted to His Friend: How is the man to deal with his wives and servants?

### Chapter Nine

Concerning the benefits of trials and difficulties and the belief that it is Allah Who is the Doer alone. If one believes that the doer is one of the creatures of Allah then commits a grave lapse and perpetual calamity is feared for that one. This chapter mentions the explanation of the benefits of calamities, difficulties, trials, and great losses by the Sultan of Ulema, Shaykh al-Islam al-'Izz ibn 'Abd al-Salam. The chapter concludes with the prohibition of ill deeds,

the obligation of loving the Friends of Allah, and the ensuing punishment of those who harm them. We have included references to certain chapters of our book *al-Sayf al-Batir* which refute some of the Najdi's falsehoods. Although these chapters are not included in the present book, we have sought to refute here some objections raised against them.

### Chapter Ten

Concerning the statements of the Ulema about Imam Ibn Taymiyya al-Hanbali in order that the reader be familiar with what they said concerning him.<sup>121</sup> This is advice for the Community of the Prophet ﷺ which was made immune from agreeing on misguidance.

### Chapter Eleven

On hanging something on oneself or on cattle for protection and the refutation of the Najdi who said that it is prohibited. The chapter concludes with a refutation of the Najdis' condemnation of the placing of scarecrows (*jamâjim*) in plantation fields.

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<sup>121</sup> See <http://sunnah.org/history/Innovators/Default.htm>.

## Chapter Twelve

Refutation of the Najdi's condemnation of statements such as: "This is entrusted to Allah and to His Prophet" (*amânatullâhi warasûlih*), or "I leave it to Allah and to you, O So-and-so," or "for Allah and for you," or "I have no-one except Allah and you" and the like.

## Chapter Thirteen

Concerning the lawfulness of erecting domes over the (graves of) the Friends of Allah and the Ulema, not to mention the Prophets; the lawfulness of swearing an oath (*nadhr*) on their behalf according to certain conditions; and the lawfulness of placing lights or candles under their domes for the use of visitors.

The chapter ends with a very beneficial word on the desirability of travel for the visit of the Friends of Allah – not to mention his Prophets – and the keeping of their company afforded by their visit. If something reprehensible takes place there, still one must visit and condemn whatever is reprehensible if possible, otherwise, he will be rewarded [for condemning it] in his heart. The conclusion mentions the

benefits of meeting them by visiting them, the fact that they know who visits them, and the request for donating the reward of Qur'an-recitation and charity to them. Moreover, the recitation or chanting of poetry in meetings devoted to remembrance of Allah is permissible.

The conclusion also addresses the case whereby the Saint's location is a shrine (*mashhad*) without an actual grave in it: is it venerated or visited in the same fashion as his grave or not?

Appended to the conclusion is a rare poem among many which castigate the Najdi innovator and reject his words and deeds as well as calling upon the Muslims to fight him. It is remarkable that some people still doubt that they are disbelievers although they have unambiguously made licit for themselves the property of Muslims;<sup>122</sup> and what is agreed upon by consensus becomes obligatory knowledge in the Religion.

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<sup>122</sup>So had the original Khawarij but they were not declared disbelievers by the Companions.



## Chapter Fourteen

Refutation of the Najdi's condemnation of seeking means (*tawassul*) with the elite of Allah among the righteous, whether alive or dead. He condemned it although it is obligatory to seek means with them, as was shown by the Imam al-Sayyid 'Abd Allah ibn Mawlana [Page 13] al-Sayyid Ibrahim Mirghani in his book *Tahrid al-Aghbiya' 'ala al-Istighatha bi al-Anbiya' wa al-Awliya'* ("The Provocations of the Ignorant Against Seeking the Help of Prophets and Saints"). May Allah benefit us through them in this life and the next! Amin.

We list for the reader the statements of the Ulema concening the obtainment of blessings (*tabarruk*) through the Saints and their relics. We then explain their proofs for using means (*tawassul*) and seeking aid (*istighâtha*). We then enumerate for the reader some of the gross aberrations of the Najdi in that chapter. Finally, we demonstrate to the reader that there is a Consensus among the Four Schools that one who disparages the Prophets commits disbelief, as well as other points. This is for the benefit of the Community lest they fall in the same way as the Najdi and thus perish in theis world and the next.

## Chapter Fifteen

Refutation of the calumny of the innovator from Najd against invoking blessings and peace on the Master of Prophets by addressing him in the second person from the mosque pulpits with a loud voice. I even heard that he killed someone who refused to cease doing this after he forbade it. He went so far as to say that playing a musical instrument in the house of a prostitute was preferable to the act of the person who calls upon the Prophet ﷺ invoking blessings and peace upon him. Is there anything more ludicrous than this saying of his? The scholars refuted that position in the past. Among them are the mufti of Zabid, al-Sayyid ‘Abd al-Qadir ibn Ahmad ibn Muhammad al-Ahdal and Shaykh al-Islam Ahmad ibn ‘Umar al-Habashi. The Pole of Saints, the Helper of Mankind ‘Abd Allah ibn ‘Alawi al-Haddad was also consulted about that question and he gave them a reply that is found quoted in full in the book *Masa’il al-Sufiyya* (“Sufi Questions”), which the reader should consult. I did not have that book available at the time of writing this. The statements of other scholars are also quoted on the question. Also in the chapter is the refutation of the Najdi’s prohibi-

tion of supplication (*du‘â*) after the five prayers and of calling out “O our Master and our Liege-Lord” (*yâ mawlânâ wa sayyidanâ*) for any creature, not even a Prophet or a Saint.

### Chapter Sixteen

The disbelief (*kufir*) shown by the Najdi’s statement whereby the school of Imam Abu Hanifa amounts to nothing (*laysa bi shay’*); his rejection of the scholars who follow one of the Four Schools and their books; his affirmation that he will not imitate them nor accept the sayings of their major followers among the verifying Imams who transmitted their knowledge, even if such report reached the degree of mass-transmission (*tawâtur*) and decisiveness (*qat’*). Even so, he burnt their books and shredded them – indeed he went so far as to deny mass-transmitted narrations from the Prophet ﷺ! For example, he denied the saying of the Prophet ﷺ: “From it – that is, Najd – shall rise the side of Satan’s head.” We conclude this chapter with a section to the effect that **it is incorrect to use as a proof a sound hadith or a verse of Qur’an nor to base any action on them until we look and see who among the Four Imams**

**of Independent Reasoning has so used the hadith or the verse so that we may imitate him in that.**

Before turning to the above principle we cite the Prophetic narrations that condemn the people of innovation, such as the following:

- ◊ “Whoever gives an innovator any status or importance has contributed to the destruction of Islam.”<sup>123</sup>

<sup>123</sup> Narrated from ‘Abd Allah ibn Yusr by al-Tabarani in *al-Awsat* and Abu Nu‘aym in his *Hilya* (1985 ed. 6:97), from Mu‘adh by Abu Nu‘aym in his *Hilya* (1985 ed. 6:97) and al-Tabarani in *al-Kabir* (20:96) and *Musnad al-Shamiyyin* (1:233) with a weak chain as per al-Haythami (1:188); from ‘A’isha by Sa‘id ibn Mansur in his *Sunan*, Ibn Hibban in *al-Majruhin* (1:235), Ibn ‘Adi in *al-Kamil* (2:324), and Ibn Hajar in *Tahdhib al-Tahdhib* (2:281); from Ibn ‘Abbas by Ibn ‘Adi in *al-Kamil* (2:65); *mawqûf* from Ibrahim ibn Maysara by al-Bayhaqi in his *Shu‘ab* (7:61) and al-Lalika’i in *Sharh Usul I’tiqad Ahl al-Sunna* (1:139); declared weak by al-‘Iraqi. Ibn al-Jawzi went so far as to declare it forged in his *Mawdu‘at* and al-Fattini confirmed him in *Tadhkirat al-Mawdu‘at*. However, al-Shawkani merely considered it weak in his *Fawa'id*. See also al-Suyuti’s documentation of the scholars’ opinions, mostly that it is forged, in his *La’ali* (1317/1899 edition 1:130). Abu Nu‘aym in the *Hilya* (8:103) also narrates it as a saying of al-Fudayl ibn ‘Iyad.

- ◊ “Allah refuses to accept the good deeds of an innovator: not his prayer, nor his fasting, nor his charity, nor his pilgrimage, nor his minor pilgrimage, nor his generosity, nor his justice. He will come out of Islam like a hair comes out of the dough.” Narrated from Anas by al-Daylami.<sup>124</sup>
- ◊ “The innovators are the dogs of Hellfire.”<sup>125</sup>
- ◊ “Whoever deceives my Community, on him be the curse of Allah, and the curse of the angels, and the curse of all people.” They said: “O Messenger of Allah, what kind of deceit?” He said: “To make up an innovation that is then put into practice.” Al-Daraqutni narrated it in *al-Afrad* from Anas.<sup>126</sup>

<sup>124</sup> Narrated from Hudhayfa by Ibn Majah with a weak chain as per al-Busiri in *Misbah al-Zujaja* (1:10) and from Anas by al-Daylami.

<sup>125</sup> *Ashâb al-bida' kilâb al-nâr*. Narrated from Abu Umama by Abu Hatim al-Khuza'i in his *Juz'*.

<sup>126</sup> Al-'Iraqi said in his *Takhrij Ahadith al-Ihya'* that its chain was very weak.

### Teaching Anthropomorphism

Among the greatest innovations of the Najdi is his convening of courses in anthropomorphism *ta-jsim* of the Creator. Highly Exalted is Allah above the sayings of the negators and disbelievers! May Allah grant the best reward to our Master, the Imam al-'Izz ibn 'Abd al-Salam ibn Abi al-Qasim al-Sulami (d. 660) who said the following in his *Aqida*:

#### Ibn 'Abd al-Salam on Pre-Wahhabis

The gross anthropomorphists (*al-Hashwiyya*) who liken Allah to creation (*al-mushabbihā*) are of two types: the first make no attempt to hide their anthropomorphism. **«And they think that they have something to stand upon. No, indeed! They are the liars»** (58:18). The second type camouflage themselves with the school of the *Salaf*, hoping thereby to gain something from ill-gotten property, if only scraps to take with them.

*They make a show of piety before people  
While going around looking for cash.*<sup>127</sup>

**«They wish to gain your confidence with that of their people.»** (4:91)

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<sup>127</sup> Mahmud al-Warraq (d. ~230), cited in *al-'Iqd al-Farid* (3:216) and *al-Kashkul* (2:216).

The school of the Predecessors is but the upholding of the Oneness of Allah (*al-tawhîd*) and of His Transcendence (*al-tanzîh*), without ascribing a body to Him (*al-tajsîm*) nor likening Him to creation (*al-tashbîh*). Likewise, all the innovators claim that they follow the school of the Predecessors, just as the poet said:

*Each one proclaims his kinship to Layla  
But Layla does not confirm it for any of them.*<sup>128</sup>

How can it be foisted upon the *Salaf* that they believed in ascribing a body to Allah and likening Him to creation, or that they kept quiet when innovations appeared, thereby going against His order **«And cover not truth with falsehood, nor conceal the truth knowingly»** (2:42), His saying **«And remember when Allah took a covenant from the People of the Scripture, to make it known and clear to mankind and not to hide it»** (3:187), and His saying **«That you may explain clearly to mankind what has been revealed for them»** (16:44)?

The scholars of knowledge are the inheritors of the Prophets. It is obligatory for them to communicate and explain whatever is obligatory for Prophets to communicate and explain. Allah said: **«Let there arise out of you a nation who invite to goodness, and enjoin right conduct and forbid indecency.»** (3:104) Among the foulest indecencies are to ascribe a body to Allah and to

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<sup>128</sup> *Diwan al-Sababa* 3.

liken Him to creation; and of the highest good is the upholding of Divine Oneness and Transcendence.

The Predecessors were silent only before innovations appeared. Thereafter – this I swear by the Lord of **the heaven which gives the returning rain and the earth which splits open with vegetation!** (86:11-12) – they sprang into action and went to work against the innovations that appeared. They repressed them with lasting efficiency and deterred their proponents in the strongest way. They refuted the proponents of absolute free will (*al-Qadariyya*), the followers of Jahm ibn Safwan (*al-Jahmiyya*), the proponents of determinism or fatalism (*al-Jabriyya*), and other innovators. They **«struggled in His cause as one ought to struggle»** (22:78).

Struggle for Allah (*al-jihād*) is of two types. One consists in striking the enemy with disputation and demonstration, the other in striking him with sword-blows and spears. Now, what on earth is the difference between confronting the *Hashwiyya* in disputation and confronting any other innovators?<sup>129</sup> Unless it were for some wickedness buried deep inside the hearts, and aberrant belief hidden within – [they would not object]! **«They seek to**

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<sup>129</sup>This question is still unanswered today by those who object to confronting certain grievous heresies on the grounds that “we should be united.” The author’s intent is to bring to light their hidden agreement with the deviations which they are unwilling to denounce.



**hide from men and seek not to hide from Allah; but He is with them when by night they hold discourse displeasing unto Him.**» (4:108) Should one of them be asked about something related to gross anthropomorphism he promptly orders silence concerning it, whereas if he is asked about other than anthropomorphism among the innovations – at that time he answers truthfully. If his inner disposition (*bâtinuhu*) did not harbor notions of ascribing a body to Allah and likening Him to creation, he would certainly have answered by upholding Allah’s Oneness and declaring His Transcendence.

From its inception until now, that particular sect of innovators **«have been laid upon with disgrace wherever they are found»** (3:112). **«As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not corrupters»** (5:64). No sooner does an opportunity loom for them on the horizon but they jump to it, nor a chance for causing confusion (*fitna*) but they pounce on it.

Ahmad ibn Hanbal and the illustrious ones of his companions, as well as the rest of the learned scholars of the Predecessors are completely innocent before Allah of what has been attributed to them and invented in their name.<sup>130</sup> How can anyone believe that Ahmad ibn Hanbal

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<sup>130</sup>Ibn al-Jawzi wrote in the introduction of his *Daf’ Shubah al-Tashbih*: “I have advised both follower and leader in these terms: Colleagues! You are adherents and

and others of the scholars of knowledge held <the beliefs of the people of innovations, lusts, misguidance, and foolishness?><sup>131</sup>

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followers of our *madhhab*. Your greatest Imam is Ahmad ibn Hanbal, may Allah have mercy on him, who said, under the lash of the ordeal: ‘How can I say what was never said?’ Therefore, beware of innovating in his *madhhab* what is not from him!... Do not introduce into the *madhhab* of this man of the *Salaf*, Ahmad Ibn Hanbal, what his thought does not contain.” Similarly Ibn ‘Asakir narrated in his *Tabyin* (p. 164-165) that the hadith master Ibn Shahin al-Hanbali (d. 385) said: “Two righteous men have been afflicted due to evil people: Ja‘far ibn Muhammad and Ahmad ibn Hanbal.” Ibn al-Salah (d. 643) said: “Two Imams have been afflicted because of their followers although they are innocent of them: Ahmad ibn Hanbal was tried with the anthropomorphists (*al-mujassima*), and Ja‘far al-Sadiq with the [Shi‘i] Rejectionists (*al-Râfida*).” Quoted by Ibn al-Subki in his *Qa‘ida* (p. 43), also found in his *Tabaqat al-Shafi‘iyya al-Kubra* (2:17).

<sup>131</sup> Ibn ‘Abd al-Salam’s original text has: “How can anyone believe that Ahmad ibn Hanbal and others of the scholars of knowledge held that the pre-eternal quality of Allah ﷻ is intrinsically the very same as the pronunciation of the reciters and the ink of the scribes when the quality of Allah ﷻ is beginningless, while those utterances (*alfâz*) are originated in time (*hâditha*), as reason dictates and transmitted evidence explicitly states?”

Then, after a long discourse, he said:

There is too much to be said on the topic. If it were not incumbent upon the scholars to strengthen the Religion and undermine innovators, and if the gross anthropomorphists had not unleashed their tongues in our time to commit calumnies against those who uphold divine Oneness, and to spread contempt against the words of those who declare divine Transcendence – otherwise I would not have spoken at length on a topic such as this, which is clear as day.

However, Allah has ordered us to struggle in the cause of His Religion. The only difference is that the scholar's weapons are his knowledge and his tongue, while the king's weapons are his swords and spears. Just as it is not allowed for kings to put down their weapons in the face of the atheists (*al-mulhidîn*) and the polytheists (*al-mushrikîn*),<sup>132</sup> similarly, it is not allowed for scholars to still their tongues in the face of the heretics (*al-zâ'ighîn*) and the innovators (*al-mu'tadi'în*).

Whoever struggles with all his strength for the sake of Allah to raise up the Religion of Allah, is going to be worthy of His watchful protection, empowered with His invincible strength, defended with His support, and protected from the entire host of creation. **﴿And if Allah**

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<sup>132</sup>The author means the Mongols and the Franks who were attacking *al-Shâm* at the time.

**willed He could have punished them (Himself), but (thus it is ordained) that He may try some of you by means of others.﴾ (47:4)**

Those who declare divine Transcendence and Oneness have given and continue to give the same answers for all the world to see, at every ceremony and in every place of assembly. They declare it aloud in schools and mosques. The innovation of the *Hashwiyya*, however, has been kept hidden and concealed in secrecy. They have been unable to bring it out into the open, but they have instilled it to the ignorant masses. They are only beginning to bring it out into the open in our time.

Therefore we ask Allah to hasten the ruin of that innovation as is His custom, and to let its humiliation come to pass as has been His way in the past, and according to the path of those who uphold divine Transcendence and Oneness, on which the Followers (*al-Khalaf*) and the Predecessors (*al-Salaf*) have both proceeded. May Allah be well pleased with all of them.

It is a wonder that they blame al-Ash‘ari for saying: “Bread does not satiate, water does not quench thirst, fire does not burn [in themselves]”! Allah Himself revealed such discourse – in its meaning – in his Book. Indeed, satiation, quenching, and combustion are phenomena which Allah ﷻ alone creates, since bread does not create satiation, nor does water create quenching, nor does fire create combustion, although they are causes for such

results. But the Creator is Himself the Causator (*al-Musabbib*), not the causes.<sup>133</sup>

This is just as Allah said: **﴿You threw not when you did throw, but Allah threw.﴾** (8:17) He denied that His

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<sup>133</sup>See Ibn Khafif's *Aqida* §41 ("Things do not act of their own nature..."). Cf. al-Zahawi in *al-Fajr al-Sadiq*: "Food does not sate, nor does water quench thirst, nor does medicine heal. But the One who is the real Satisfier of our hunger, the Quencher of our thirst and the Healer of our ills is Allah alone. The food, the water, the medicine are only the proximate or secondary causes which custom has established on the surface of things by our mind's regular association of them with certain concomitant events." As translated in *The Doctrine of Ahl al-Sunna Versus the "Salafi" Movement* (p. 86). A man asked al-Tustari: "What is sustenance?" He said: "Perpetual *dhikr*." The man said: "I was not asking about that, but about what sustains one." He replied: "O man! Things are sustained by nothing but Allah." The man said: "I did not mean that, I asked you about what is indispensable!" He replied: "Young man, Allah is indispensable." Abu Nu'aym, *Hilya* (10:218 #15022). This is the consensus of *Ahl al-Sunna*, as opposed to the Shi'a, the *Mu'tazila*, and the philosophers such as al-Farabi and Ibn Rushd. The latter three groups subscribed to Aristotelian causality (*al-'illa al-aristiyya*) i.e. the belief that causes are given a degree of inherent causality. Ibn Taymiyya was attacked for endorsing this belief in his *al-Radd 'ala al-Mantiqiyyin* ("Against Logicians"). Cf. al-Buti, *al-Salafiyya* (p. 173).

Prophet was the creator of the throw, although he was its cause. Allah also said: **«And that it is He Who makes laugh, and makes weep, and that it is He Who gives death and gives life.»** (53:43-44) Thus He dissociated making-laugh, making-weep, the giving of death and of life from their respective causes, attributing all to Himself.

Similarly, al-Ash‘ari dissociated satiation, quenching, and combustion from their causes, attributing them all to the Creator Who said: **«Such is Allah, your Lord. There is no God save Him, the Creator of all things.»** (6:102) **«Is there any creator other than Allah?»** (35:3) **«Nay, but they denied what they could not comprehend and whereof the interpretation had not yet come unto them.»** (10:39) **«Did you deny My signs when you could not compass them in knowledge, or what was it you did?»** (27:84)

*How many do reprove a truthful word  
When it is they who suffer  
from deficient understanding!*<sup>134</sup>

Therefore, glory to Him Who has approved of some whom He brought nearer to Him, and shown wrath to others whom He kept far from Him. **«He will not be questioned as to what He does, but they will be questioned.»** (21:23)

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<sup>134</sup> Al-Mutanabbi, *Diwan* (4:246).

It is incumbent on every scholar of knowledge, when he sees truth brought low and right undermined, to exert every strength of his in order to assist truth and right. He must consider himself more deserving of humiliation and infamy than truth and right. If he strengthens the truth and raises up the right, let him but seek their shade, and content himself with droplets of whatever [gain] may come from elsewhere.

*A little from you suffices me, although  
The little that comes from you cannot be called little.*

To risk one's life in the cause of strengthening the Religion is licit. Thus it is permitted for heroic individuals among the Muslims to plunge into the battle-ranks of the disbelievers. Similarly, to incur danger in the act of commanding good and forbidding evil, aiding to uphold the bases of the Religion through proofs and evidences, is licit. Whoever fears for his life is no longer obligated but merely encouraged to do it. Those who say that exposing one's life to danger is impermissible have gone far from truth and left what is right.

In sum, whoever prefers Allah above himself, Allah will prefer him. Whoever seeks divine approval with what angers people, Allah shall be well-pleased with him and shall make people pleased with him also. But whoever seeks people's approval with what displeases Allah, Allah shall be angry with him and shall make people angry with

him also. There is sufficiency, in divine approval, from that of everybody else.

*So long as You are sweet, let all life be bitter.  
So long as You are pleased, let all creatures be wroth.  
Let what is between me and you be alive  
And what is between me and the worlds a ruin.*<sup>135</sup>

And

*All things lost can be replaced  
But Allah has not, if you lose Him, any replacement.*

The Prophet ﷺ said: “Keep Allah well and He shall keep you well. Keep Allah well and you shall find Him in front of you” (*tajidhu amâmak*).<sup>136</sup>

<sup>135</sup> Abu Firas al-Hamadani, *Diwan* (1:24).

<sup>136</sup> Narrated from Ibn ‘Abbas as part of a longer hadith by Ahmad in his *Musnad* with a sound chain as stated by Shaykh Ahmad Shakir in his edition (3:194 #2669); al-Tirmidhi in his *Sunan* with two similar chains, and he graded it *hasan sahih*; al-Bayhaqi in *al-Asma’ wa al-Sifat* (1:188 #126) – as part of his explanation of the divine Attributes *al-Dârr al-Nâfi’* (“The Bringer of Harm and of Benefit”) – with a sound chain; and Abu Ya‘la al-Mawsili in his *Musnad* (4:430 #2556). Ibn Rajab al-Hanbali cites it in his *Jami‘ al-‘Ulum wa al-Hikam* (“The Compendium of the Sciences and the Words of Wisdom”) and declares it authentic (1:359-361). Imam al-Nawawi cites it in his



It has also been mentioned in the hadith: “Remind Allah of yourselves! Truly Allah gives His servant the same status in His presence as that which His servant gives Him in himself.”<sup>137</sup> Accordingly one of the eminent authorities said: “Whoever wants to know in what regard Allah holds him, let him see in what regard he holds Allah.”

O Allah! Grant victory to the Truth! Bring up high the right! Confirm for this Community right conduct, whereby Your Friends shall be firmly established and Your enemies brought low, obedience to You put into practice, and rebellion against you firmly kept in check!

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*Riyad al-Salihin* and as the nineteenth of his “Forty Hadiths.”

<sup>137</sup> Narrated from Jabir ibn ‘Abd Allah by al-Hakim in the *Mustadrak* (1:494), al-Bazzar in his *Musnad*, al-Tabarani in *al-Awsat*, al-Bayhaqi in *Shu‘ab al-Iman*, Abu Ya‘la in his *Musnad*, Ibn Shahin, and Ibn ‘Asakir, all with chains containing ‘Umar ibn ‘Abd Allah Mawla Ghufra, declared trustworthy by Ahmad, Muhammad ibn Sa‘d, and al-Bazzar, but weak by Yahya ibn Ma‘in, al-Nasa‘i, Ibn Hibban, al-Dhahabi, and Ibn Hajar as stated in *Mizan al-I‘tidal* (3:210 #6155) and *Taqrib al-Tahdhib* (p. 414 #4934). The grading of weak was confirmed by Ma‘ruf and al-Arna‘ut in *Tahrir Taqrib al-Tahdhib* (3:78 #4934). The narration is therefore weak, and the author accordingly referred to it in non-attributive, passive mode.

And all praise belongs to Allah Who is my support and upon Whom I rely. He is sufficient for me. Most excellent is He in Whom I trust!<sup>138</sup>

Here end the words of Ibn ‘Abd al-Salam. They contain enough of a refutation of the Najdi – who revealed his anthropomorphism and held open gatherings to teach it – for whoever reads it among both the Ulema and the helpless. The author of *al-Jawahir* – attributed to al-Ghazzali – said: “The coward is he who never comes forward to face his adversary even when the latter attempts to harm him; or to face him who apparently commits disbelief.” Understand well his words, “who apparently commits disbelief.”

I have seen some Ulema of the Hanbalis who refuted him thoroughly while others kept silent, claiming to follow the School of the *Salaf*. The words of Ibn ‘Abd al-Salam just cited are enough evidence for him that silence is impermissible. This is why I cited those words. And is there anything more enormous than the Najdi’s fraudulent, calum-

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<sup>138</sup> Ibn ‘Abd al-Salam, *al-Mulha fi I’tiqad Ahl al-Haqq* in *Rasa’il al-Tawhid* (p. 11-27); also in Ibn al-Subki, *Tabaqat al-Shafi’iyya al-Kubra* (8:219-229).

nious, and blatantly lying pronouncement of *kufir*, a few short years ago, against [the Muslims of] the past six hundred years, including his shaykhs and the shaykhs of his shaykhs? Does this not furnish the greatest evidence of his disbelief and that of his followers for making permissible a matter agreed upon by Consensus and obligatorily known [to be prohibited] without the least possibility of interpretation? I have seen the words of the verifying Ulema familiar with his sayings, deeds, and religion, and they have all said this. They also said that whoever does not pronounce the Najdi Wahhabi to be a disbeliever is himself a disbeliever. There is enough and abundant evidence [of this] in all that we mentioned.

### Chapter Seventeen

On the desirability of visiting the Prophet ﷺ and travelling to him, with the immense merit of visitation. We conclude the chapter by using him ﷺ as a means and conclude the book with questions and answers in refutation of the Najdi by [his former teacher] the Shaykh and verifying Imam Muhammad ibn Sulayman al-Kurdi al-Madani al-Shafi'i – may Allah benefit us with him! And what greater inde-

cency is there than the act of the Najdi [in this respect], and what greater enormity than his proven sanction against whoever visits the Master of Messengers? – Allah bless and greet him and his Family and Companions.